

# The Baptist Record

"THY KINGDOM COME"

OLD SERIES  
VOLUME XLVI

JACKSON, MISS., October 23, 1924

NEW SERIES  
VOLUME XXVI, No. 48

## Victory Convention At Hattiesburg November 11-13, 1924

### PROVISIONAL PROGRAM

#### Mississippi Baptist Program

Hattiesburg, Mississippi

November 11-13, 1924

General Theme: The Word of God

#### Victory Convention

"But thanks be to God, which giveth us the Victory through our Lord Jesus Christ."

#### Tuesday Evening

"Holding forth the Word of Life."

7:00—Worship—W. C. Stewart.

7:15—Organization.

Address of Welcome.

Response.

Report of Committee on Order of Business.

8:00—Convention Sermon—T. W. Young.

Announcement of Committee on Committees.

Introduction of New Pastors and Visitors.

Adjournment.

#### Wednesday Morning

"But be ye doers of the Word, and not hearers only."

9:00—Worship—G. E. Sandusky.

9:15—Presentation of Annual Reports.

1. Convention Board—R. B. Gunter.

2. Education Commission—D. M. Nelson.

3. Social Service Commission—W. Jacobs.

10:00—Report of Committee on Committees.

10:15—Miscellaneous Business.

10:30—Convention Board (Under direction of R. B. Gunter):

a. Completing the Seventy Five Million Campaign.

b. The New Program for 1925.

12:30—Adjournment.

#### Wednesday Afternoon

"Thy Word have I hid in my heart."

2:00—Worship—V. E. Boston.

2:15—Miscellaneous Business.

2:30—Convention Board (Continued).

a. Home Missions (Under direction of W. A. McComb).

3:30—b. Foreign Missions (Under direction of L. R. Christie).

4:30—Adjournment.

#### Wednesday Night

(At The Woman's College)

"Preach the Word."

7:00—Worship—E. C. Marriner.

7:15—Education Commission (Under direction of D. M. Nelson).

1. Report of Committee on Review.

2. Special Institutions:

a. Mississippi College.

b. Woman's College.

c. Blue Mountain College.

d. Clarke College.

e. Ministerial Education.

9:15—3. General Discussion.

9:30—Adjournment.

#### Thursday Morning

"So shall my Word be that goeth forth out of

my mouth: it shall not return unto me void."

9:00—Worship—F. M. Purser.

9:15—Convention Board (Under direction of R. B. Gunter).

a. Administration.

b. Publications.

c. Sunday School Work.

d. B. Y. P. U. Work.

e. W. M. U. Work.

f. Laymen's Work.

11:15—General Discussion.

11:45—Greetings from Southwide Educational Institutions.

12:15—Miscellaneous Business.

12:30—Adjournment.

#### Thursday Afternoon

"The Word of God is quick and powerful."

2:00—Worship—G. W. Duncan.

2:15—Reports of Committees.

a. Investigation of Text Books.

b. Rewriting of Constitution.

c. Time, Place, and Preacher.

d. Nominations.

e. Resolutions.

f. Aged Minister's Relief.

3:15—Social Service (Under direction of W. Jacobs).

1. Report of Committee on Review.

2. Special Items:

a. Orphanage.

b. Hospital.

4:30—Adjournment.

#### Thursday Night

"But the Word of God grew and multiplied."

7:00—Worship—J. C. Owen.

7:15—Social Service Continued.

c. Ministerial Relief.

d. Prohibition and Law Enforcement.

3. General Discussion.

Miscellaneous.

Adjournment.

Pastor J. L. Robinson in leaving Mississippi for Alabama, his native state, says of Mississippi, "I never expect to find a fellowship among preachers that is finer." His brethren part with him with great regret.

Brother T. J. Moore informs us that he is soon to resign some of his work in the lower Delta with the view of taking work further up in that rich section of our state. That section of our state is fast developing and being settled by white farmers.

Within the same time that he has been at work at Sidon the Tchula Church, led by this energetic pastor, has come from a little band, less than twenty strong, of discouraged and struggling members, with no house of worship to a strong membership of 60, with an elegant house of worship well equipped which cost \$12,000.00. There are many places in the Delta which needs just such work as has been done at Sidon and Tchula, and some of these fields will doubtless soon have Brother Moore with them, duplicating the work done in his present field.

Fifty were added to the West Point meeting in which Pastor E. J. Caswell was assisted by Dr. J. J. Hurt of Jackson, Tenn.

The monthly magazine published by the Southwestern Seminary is renamed "The South Western Evangel". Students from this school supply 126 churches.

Gloster Church (Galilee) recently celebrated its centennial, having a number of former pastors present. Pastor Cox is having constant evidences of the favor of God on his work.

Prof. Wallace and the editor arrived at the Copiah County Association, Sardis Church, while the report on missions was being discussed by Pastor Jones of Georgetown. It was a delight to listen to one after another of the brethren as every department of State Missions was discussed, Sunday Schools, B. Y. P. U., W. M. U., Publications, etc. Among the speakers were W. B. Holcomb, C. I. Allen, D. M. Miller, J. P. Harrington, Brother Furr, Russell Ellzey, Mrs. Yarbrough, H. C. Joyner, and possibly others. We came to the conclusion that there were good speakers enough in Copiah County to send some abroad and the house was full of stalwarts. We have never seen a more substantial citizenry than in this association. Brother H. C. Joyner is moderator and R. W. Bryant, clerk. The latter also preached an excellent sermon on "Seek first the kingdom of God". The editor did not refuse the opportunity to speak about the Baptist Record, and again in the afternoon spoke on the 1925 program. Prof. Wallace of Mississippi College made a most sensible speech on Education. The crowd filled the house again in the afternoon. The second day Dr. Gunter was expected, and there was doubtless another good day. The Sardis Church seemed happy in furnishing genuine Baptist hospitality.

### DEEP POVERTY AND GREAT LIBERALITY

Sep. 16—1924 dear Standard

i have thought for a year i would rite a letter and tell u something that would make u glad. i begun readin the Standard to years ago. i had not give anything to the 75 Million campin. i did not understand all it mint. till i read the Standard. i giv \$43 last year. i think i will go over \$100 this year to the campin alone. My little prayers go up to god urlex in the mournin to god that his leaders may lay this matter on the harts of the people so heavy that they may do his biddins dayley. i am considered 3/4 deff and 3/4 blinde 58 years olde and olde weed and wood cutter. 3 years ago i begun to give 1/10 or more and the foalks begun to pay me twice as much as i ast for my work so u may no i did rejoice in givin more and more. i had rather wair the olde throad a way close and eat the scraps with the dogs and thin die and be burreyed with out a coffin like a hog as for our baptist host to fail in the campin. this is due to readin the standard. if you want to u may publish this all or any part of it u think best or nun.

j. f. Mcnees—weslaco—tex



## A SLOGAN FOR SOUTHERN BAPTISTS

By Eldridge B. Hatcher

### Back to Christ's Treatment of the Scriptures

What better rallying cry for the Baptist hosts, in these strenuous times, than that? If Southern Baptists should meet in a multitudinous conclave they could discuss no more imperious question than this: "How can our denomination set our people to knowing and using the Bible as Christ knew and used his Bible?"

Our people are not giving the book its proper place in their lives. They are studying books about the Bible. All this is good—magnificent—and such study should continue and increase. But we need to take the next step—the great step—and that is the study of the book itself. That is the altar where the fire will be kindled for the South-wide conflagration.

Our Convention has the machinery for such an achievement. It has our great Sunday School Board with its splendid equipment. It has its new Education Board with its level headed, able, finely furnished new Secretary. Through these two Boards and through our state secretaries—missionary and educational—and through our pastors, the Convention could inaugurate and perpetuate a movement for the regular, systematic, prayerful study of the Word of God that would quickly lift our denomination to a new level, open up long latent fountains of faith and love and give our people a new conception of Christ and his world-wide kingdom and thrill them with an enthusiasm for carrying out his program.

No one can doubt that such universal, reverent, regular Bible study—such listening to God speaking through His Word—would produce such a transformation. The need is for leaders who will believe that such a permanent movement can be started and who will, under God, put their hearts and brains together for its realization.

### ENLISTMENT WORK

I am of the opinion that we have come to the time when we should prayerfully consider and in the spirit of Christ frankly discuss our present system of enlistment work. I think most of us are agreed that enlistment work which really enlists is greatly needed in our state, and are willing to pay the price for the work being done. There is a diversity of opinion as to our present system of enlistment. During the early part of the year I was in company with five pastors, two of them were pastoring full time churches, three of them half time churches. This subject was discussed and every one of them was of the opinion that we should abandon our present system. During the summer I worked with ten pastors, every one of them was of the same opinion. I have noticed in our state board meetings that a number of the board members are of the same opinion. I am of the opinion that this would have been voted out at our last regular meeting if they had voted on this. I have also noticed that these brethren have spoken very highly of our enlistment men. I have worked with only two of these brethren, I believe they are as safe and sound preachers as we have in our state.

There are two defects in our present system that we need to remedy if we shall continue this work. First, their work has never been definitely outlined. Ask either of them to tell just what their duty is as enlistment workers, to specify just what they are required to do and you will see that they can not tell you. Now this is not their fault, in fact it is an injustice to them to employ them without definitely outlining their work. None of us can know when they have done their work and they are not responsible for this condition of affairs. The second defect in this present system, is that their territory is so large that they can not work in every church and we have not told them just what places to work in. I recently heard one of these brethren say that if he were to visit three churches every Sunday it would take him three years to get around.

You can easily see that he is greatly handicapped in his work. Suppose he visited every one and made his round in three years and delivered an address, what good would one address in three years do in enlisting the unenlisted? Now I for one am in favor of changing this for them or quitting it. If this comes up at the state convention I shall vote for one of these things to be done.

If we were to decide to abandon this system of our work I believe we could do more real enlistment by putting the money to the support of pastors in strategic points. We are paying these brethren \$2,750 and some traveling expenses a year. This means that we are paying these brethren more than \$11,000 for their work. This amount with what could be raised on the field could put about twenty pastors right on the field where they could give all their time to that one field. This I believe would accomplish more for us than our present system. May the Lord lead us to do the wise thing in this work.

—A Country Pastor.

## THE SOUTHERN BAPTIST CONVENTION AND A DECLARATION OF FAITH

By Arthur J. Barton

With Baptists there can be no such thing as a "creed" in the Episcopal sense, that is, with Baptists no statement of belief can become authoritative or limit freedom of conscience. On the other hand there can be no such thing as a Christian denomination without essential agreement in doctrinal views among its constituents and such agreement may certainly be expressed without suggestion of impropriety. Such expression with Baptists becomes a confession of faith. It is historic with our people that such confessions be put forth from time to time, in order that we may realize our own unity of faith and that the world may know what we believe. Undoubtedly such confessions of faith, thus understood, contribute largely both to our solidarity as a people and to our standing and usefulness in the Christian world. I can not conceive of any well founded objection to the issuance of a declaration of faith by any Christian body at proper times and under proper circumstances.

It is manifestly unnecessary that such declarations be put forth at very frequent intervals. The very frequent formulation and issuance of declarations of faith would suggest a volatile and uncertain interpretation of the Scriptures which are the only source of authority with our Baptist people in religious matters. From time to time circumstances may arise, indeed do arise, that make declarations of faith altogether appropriate, if indeed not necessary. It appears to me that the results of radical criticism and the confessedly wide-spread defection from what Baptists have always held to be the essentials of their religious faith among some who call themselves Baptists, some of them being pastors and others theological professors, serve to make a declaration of faith at the present time entirely appropriate. As it appears to me, for any one to deny the right of a Baptist body to declare its faith on any vital or essential matter is to deny the doctrine and principle of freedom for which Baptists have always stood, for which many Baptists have shed their blood and for which the Baptists must continue to stand through all the ages to come if Baptists are to continue as a people. Freedom means freedom for the individual; it means an equal freedom for the group. It follows that any group agreeing on any great doctrine or principle has a perfect right to express such agreement. Any other position seems to me unfounded, if indeed it does not squint at some of the false teachings which in some sections of the country at least are all too prevalent.

If an individual or denomination can not put forth a declaration of faith, it means, most likely, that there is no faith to declare. It seems incredibly strange that some who most vigorously oppose any expression of belief by the denomina-

tion are those who most often and most earnestly express their own belief or lack of belief, and in that case lack of belief becomes belief. The freedom of the individual to declare his faith must not be so interpreted as to deny a like freedom to other individuals or to any group of individuals who find themselves in agreement.

If the foregoing be granted, the next question, is who is the proper person, or what the proper body, to formulate such a declaration. It seems to me that no more intelligent and capable body could be found than the Southern Baptist Convention. The fraternal address which was issued by the Convention a few years ago was a great, though brief, declaration of faith and was a loud call to Christian men everywhere to accept and come to the support of the simple, axiomatic, but great and changeless, principles which it embodied. Hardly any other document in modern times has accomplished so much for the cause of Christ throughout the world. This is an honorable and worthy precedent set by the Convention which the Convention may, with perfect propriety and safety, follow if it chooses. In the light of development of recent years, it appears that the Convention made a mistake when it declined to join with the Northern Baptist Convention in formulating a statement of Baptist beliefs. If the Convention had pursued a different course at the time the Baptist cause in America, especially in the Northern section of the country, in all probability, would have been saved untold strife and harm and the cause of sound doctrine would have been greatly promoted. That is "Water over the wheel"; the occasion can never be recalled, but the evil effects of the mistake may in some measure be overcome by the issuance of a great, wisely conceived, sanely worded, declaration of faith.

More vital than the question whether the Convention shall issue a declaration is the question, of what sort it shall be. It goes without saying, with every thoughtful person, that such declaration should follow the lines of the great historic declarations upon which our Baptist churches and district associations have been organized and which have stood both in the minds of our Baptist people and in the minds of others as the expression of Baptist belief and spirit. Such declaration as may be put forth ought not to depart from these historic declarations except when such departure is made manifestly necessary by increased knowledge and understanding of the sacred Scriptures. It ought not to have a word or a syllable which would look both ways on any subject, especially on such subjects as are used to destroy the faith of our people in the Bible as the inspired and authoritative Word of God, in the virgin birth and deity of Christ our Lord, in His sacrificial suffering for our sins, in His triumphant bodily resurrection from the dead, and in His glorious visible return to the earth. This is not a time for equivocation or ambiguous statement.

I think the Convention acted wisely in appointing a committee "to consider the advisability of issuing another statement of the Baptist faith and message and to report at the next Convention". This committee is composed of good and wise men. They will undoubtedly give the matter the broadest, the most serious and the most careful consideration. It is a matter of gravity which the Convention has committed to their hands. Various and sundry interpretations, I observe, are being put upon the functions of the committee and the purpose of the Convention in its appointment. Whether the committee will take in hand the task of formulating a confession of faith to be presented in the event of an affirmative report upon the advisability of the issuance of such declaration, the committee itself will have to decide. It appears to me that if the committee should reach an affirmative conclusion upon the advisability of putting forth a declaration it would be entirely competent, following such recommendation, to propose the declaration itself. If the committee should think otherwise and should report affirmatively without presenting a

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isely in appoint- e advisability of e Baptist faith e next Conven- ed of good and y give the mat- as and the most atter of gravity mitted to their pretations, I ob- functions of the e Convention in committee will ing a confession nt of an affirma- of the issuance e itself will have if the committee clusion upon the e declaration it owing such rec- eclaration itself. otherwise and out presenting a

declaration, and if the Convention should approve its report, then the Convention could create another committee to prepare the statement either with power to publish or with instructions to report at the next Convention. If the committee should report negatively concerning the advisability of the declaration, then the Convention can approve or disapprove and can take whatever course in its judgment seems wise. It may be taken as reasonably certain that a committee composed of such men will in the consideration of the matter committed to them have due regard for what seems to be a pretty general feeling among the constituency of the Convention that a declaration of Baptist faith and principles at the present time would be appropriate if indeed it is not demanded by present conditions.

The suggestion that a denominational body would become an "ecclesiasticism" by declaring its faith is utterly unfounded. So far as the writer knows, every church within the bounds of the Southern Baptist Convention adopted at its organization articles of faith and has perpetuated its organization upon the basis of such articles. Our district associations, many of them, have adopted and published articles of faith. Witness the Philadelphia Confession. Every church that applies for admittance in a district association recites the facts concerning its organization and the articles of faith adopted. If its statement of belief is not acceptable, the messengers are not received. But no Baptist supposes for a moment that our district associations are "ecclesiastical" bodies. It might be said because these things are true there is no need for any other declaration of faith. But this fact may argue just as strongly for the opposite view. If our Baptist churches and district associations accept and recognize a statement of Baptist faith as furnishing the basis of agreement and organization, in other words if we have a common Baptist faith, surely there could be no harm in the recognition and declaration of such common faith by the Southern Baptist Convention. Nor will anybody suppose that that will make the Southern Baptist Convention an "ecclesiastical" body, not any more so than does a district association become an "ecclesiastical" body when it adopts articles of faith and conditions its reception of messengers from a church upon regularity of the organization and upon the articles of faith adopted by said church.

I think the Convention acted wisely in the appointing of the committee and I can not but hope and believe that the committee will take its task so seriously and be so manifestly guided by the Lord's Spirit that great good shall come to our Baptist cause everywhere.

Terminal Trust Building  
Kansas City, Missouri.

### COMPARATIVE STATEMENT OF HOME MISSION AND C. B. L. RECEIPTS MAY 1-OCT. 1, 1923-1924

	1923	1924
Alabama	4,880.09	6,148.40
Arkansas	2,062.20	100.00
District of Columbia	685.64	1,124.68
Florida	4,083.18	5,202.05
Georgia	12,013.70	11,828.48
Illinois		
Kentucky	13,893.14	21,256.98
Louisiana	2,831.71	3,495.39
Maryland	4,500.00	3,519.35
Mississippi	5,824.05	9,130.43
Missouri	4,331.52	9,682.44
New Mexico		200.00
North Carolina	7,098.90	9,798.31
Oklahoma	7,363.68	1,674.13
South Carolina	916.10	2,875.62
Tennessee	5,548.20	8,104.23
Texas	82.39	14,674.85
Virginia	5,697.80	13,534.25
Miscellaneous	755.75	2,307.41
	87,568.05	124,657.00

### TEACHING EVOLUTION No. 4

Evolution is not science. This is true according to the Evolutionists themselves. It is but a hypothesis or supposition, a guess based on similarities in physical structure. So say Darwin, Charles W. Eliot, President Holley of Yale, W. H. Conn and Dr. Rudolph Schmidt, and all the rest. I take these names from "Hell and the High School" by T. T. M. There is not one single advocate of the Evolutionary theory that claims to have established one fact of the transition of one species into another. Dr. Ethridge of the British Museum said, "In all this great museum there is not a particle of evidence of transmission of species. Nine tenths of the talk of Evolution is sheer nonsense, not founded on observation and wholly unsupported by fact. Yet we are called on to give up the teachings of the Bible, although this blessed old Book is established by the infallible proof of the fulfillment of the prophecy as in the case of the prophecies of the Coming Christ, and the superiority of its moral code, also its transformation of the lives of men from bad to good, and accept a guess as if it were true.

While none of them claim that it is more than a hypothesis, yet many of them are saying that all scientists have accepted it. Telling our boys and girls that only the antiquated believe the Genesis story of Creation. Now the serious thing about this is that it is misleading our boys and girls by a false statement. They are thus led to think they must accept the theory to be intellectually respectable.

I mention in this connection some names of the world's greatest scientists who rejected the doctrine of Evolution; David Brewster, called the greatest scientist the world ever saw, said, "We have absolute proof of the immutability of species." Prof. Lionel S. Beale: "There is no evidence that man has descended or is or was, in any way specially related to any other organism in nature, through evolution or any other process." Some others who testify are: St. George Mivart, Louis Pasteur, Joachim Barronde, Prof. Fleischman, Cuvier, Prof. Francis M. Balfour and many others. Shall we stand idly by and have our young people chloroformed with such speculative drugs administered in the name of science? Do we realize that their lives will be blighted in the present world, and their souls forever debarred from heaven and left to spend eternity with the rich man in torment. It may be a bit disturbing to face the situation as it is, but we have no choice if we are true to our Master and His trust.

—J. P. Williams.

### A STUDENT'S CREED

#### Credo I

I believe in a Supreme Intelligence—that He is Wisdom, Love and Law. Therefore I will be obedient to His Law.

#### Credo II

I believe in the Son of God, in the Gospel of Jesus, in His philosophy of Life, and that He came that I might have life and have it more abundantly.

#### Credo III

I believe that human law is the last result of human wisdom, acting through human experience for the good of all. Therefore I shall obey this human law in letter and in spirit.

#### Credo IV

I believe that human health is natural and that it depends on obedience to Natural Laws, and that my individual health is of the greatest value and importance. Therefore I shall seek out diligently these laws of life and health and obey them strictly.

#### Credo V

I believe in the wisdom of Paul who said "I beat and bruise my body and make it obey my will." Therefore I will take a certain definite, daily exercise of body to keep it fit for the use of Mind and Soul.

#### Credo VI

I believe in the wisdom of Solomon who said "He that loves sleep shall come to want" and in the philosophy of Franklin who said "Early to bed and early to rise makes men healthy, wealthy and wise." Therefore I will retire early, sleep soundly, and rise early to greet the morning light, to admire the rising Sun, and live in the Glory of the New Born Day.

#### Credo VII

I believe in the Power within me, in my own Initiative, in the wisdom of being a self-starter. Therefore I shall wait for no bell to call me, no voice of another to warn me, but obedient to the Voice within I shall "rise up and go forward."

#### Credo VIII

I believe that "time is the stuff of which all fortunes are made." Therefore I will blot out of my life the failure and disappointments that come from wasted moments and write into it the successes that come from time well spent.

#### Credo IX

I believe in the unerring Voice of the Master within me, and the powers of my own soul to steer my craft into the still deep waters of life. Therefore I will fix my eyes steadfastly on the goal of my ambition, and hold my hand firmly to its task.

#### Credo X

I believe in the doctrine that I "must work out my own salvation." Therefore I will work hard, hope high, believe deep, and live up to the best that is in me; then I can write at the end "well done" and hear the response from the Master "Good and faithful servant."

—G. T. Howerton,  
Starkville, Miss.

### DR. SCARBOROUGH, ILL AGAIN, WILL "CARRY ON"

By Frank E. Burkhalter

Situations have arisen in certain states which have caused several of our strongest speakers who had agreed to tour portions of the South in the interest of the 75 Million Campaign and the 1925 Program this fall to cancel their engagements and it has been practically impossible to secure substitutes for them. This throws practically the whole responsibility, insofar as the Southwide tours are concerned, upon Dr. Scarborough, as representing the 75 Million Campaign, and Dr. Burts the 1925 Program.

And the tragedy of the situation, insofar as Dr. Scarborough is concerned, is that he is not at all a well man. There has been a slight recurrence of the old malady that in those momentous, trying days of 1919 came near costing him his life. But despite this situation he is throwing himself into the fray this fall, without having had any vacation this season, prepared to give his life, if need be, for the sake of victory in the cause that is so near to his heart and which he and many others of us believe is near to the heart of our Savior. Calls for his services are coming from nearly everywhere and he will answer just as many of them as he can.

Without the knowledge or consent of Dr. Scarborough I am sending this brief personal message to the brotherhood at large in the hope that they will pray earnestly every day for Drs. Scarborough and Burts that God will give them special strength in this hour of supreme need, and with the suggestion that we will look less to those leaders and more to God for help and ourselves get under the load of completing the 75 Million Campaign and projecting the 1925 Program that will mean so much for the salvation of our causes and a lost world.

Like Paul, these Southwide leaders are counting not their lives dear unto themselves, and we need to pray for them as we have never done before.

About the greatest Chinese puzzle we have struck is to know what they are fighting about in China and who is for what.



## The Baptist Record

PUBLISHED EVERY THURSDAY BY THE  
MISSISSIPPI BAPTIST CONVENTION BOARD

BAPTIST BUILDING  
JACKSON, MISSISSIPPI

R. B. GUNTER, CORRESPONDING SECRETARY  
P. I. LIPSEY, EDITOR

SUBSCRIPTION: \$2.00 a year, payable in advance

Entered as second-class matter April 4, 1919, at the Post Office at Jackson, Mississippi, under the Act of October 3, 1917.

RENEW PROMPTLY: Please send in your renewal promptly and give your old address as well as the new when writing us for a change. If you do not send in your renewal your name will be dropped from the list.

Obituary notices, whether direct or in the form of resolutions of 100 words, and marriage notices of 25 words, inserted free. All over these amounts will cost one cent a word, which must accompany the notice.

### DR. I. P. TROTTER

The wires carried the message of his death on last Friday, October 10th, while at Blue Mountain in the interest of the College as the President of the Board of Trustees. His going was sudden. The next day after an attack caused apparently by blood clot. Dr. Trotter has not been in vigorous health for several years, but his energy and devotion would not permit of his relinquishing work until the last. While pastor of First Church, Hattiesburg, several years ago, the doctor told him he must give up his work. He continued to preach, though accepting lighter work at Grenada, then Shaw, then Sardis. Within the past year he gave up the church at Sardis to make his home at Winona and preach to once a month churches, agreeing to do no pastoral work. But the time of the end was nearer than any of us knew, and it came suddenly as many of his friends anticipated. Only three weeks ago we saw him happy and busy with his old friends of Panola County Association.

He was a native of Montgomery County, of a family prominent and useful; a graduate of Mississippi College and of the Louisville Seminary. He was pastor at Brownsville, Tenn., at Maysville and Bardstown, Kentucky, and came back to Mississippi to be pastor of First Church, Hattiesburg. He was an excellent preacher and a pastor who shepherded and led his people faithfully. His work will stand the test of time. He was the faithful supporter of every good enterprise. He was a member of the Board of Trustees of Mississippi College, of the State Convention Board and of Blue Mountain College, also Mississippi member of the Foreign Mission Board, and was wise, active and efficient.

He was married to Mrs. Susie Eager Rowan, who was always a most gracious and able assistant in his work. He leaves, beside his widow, two sons, Herman and Ide, who graduated in Mississippi College and are successful business men; also two daughters, the wife of Rev. A. J. Dickinson of Newport News, and the wife of Rev. W. C. Boone of Owensboro, Ky. His brethren will greatly miss his fellowship and assistance and join his family in sorrow over their loss.

### VICTORY CONVENTION

We publish this week the program for the 1924 State Convention to be held at Hattiesburg November 11-13. The brethren propose to make it a Victory Convention, and are asking that the Baptists all over the state pray and work to make it so. "This is the Victory that overcometh the World, even our faith." "According to your faith so be it unto you."

One of the most thrilling incidents and one of the most eloquent speeches recorded in the Bible is found in the tenth chapter of Second Samuel. The old soldier Joab was going into a great battle. He had the Ammonites and the Syrians against him. There were two great hosts and he had to fight them both. It put his strategy, his courage and his faith to the test. But he was equal to it. He had to face both ways. He picked his men. Some he gave to his brother and the rest he

commanded himself. And then he addressed them in a few soldierly words, telling them how to fight, concluding with these words: "Be of good courage, and let us play the men for our people, and for the cities of our God: and the Lord do that which seemeth him good." The issue is in his hands, the fighting is in ours.

They cannot fail who trust in God and who believe they are carrying out his purpose. We have had five years of glorious blessings. It has sometimes been in the midst of financial prosperity and sometimes amid financial reverses. But God is the same yesterday, today and forever. We have received good at his hands and we may be faithful to him when difficult conditions confront us. Washington had his Valley Forge and every patriot has his time of testing. Shall the children of God fail when conditions seem against us. The greater the difficulties the more glorious the victory. May God give us the victory in our souls now that we may have the victory when we come to the Convention.

### UNIT AND UNITED

There can be no question that here is the problem of Baptists: to preserve the unit in Christian work and at the same time be united in Christian work. Baptists are working at the problem and they are making practical progress toward the solution. We have not attained, but we are pressing toward the mark. Most of our difficulties, discussions and divisions originate right here. Other folks may not have them, but we do. They may obliterate and crush out the unit in the union, but we don't propose to do it. With many others, Christianity, the church or the kingdom of God is just the one whole big machine; but not so with a Baptist. He proposes to retain and to maintain his individuality. He may be only an atom in the universe, but he is going to remain an atom.

We have been working at the problem of maintaining the independence of the unit and securing the co-operation of all the units, and we are still working at it hopefully, sometimes fiercely. Occasionally some one shouts from the housetop threatening dire destruction if we don't learn to co-operate. Then from another housetop or hill top, another shouts with equal vociferousness worse destruction if we don't recognize the independence of the unit. And so the centrifugal and the centripetal forces continue at their tasks.

Now we believe there is a way to do both and that it is the Lord's way; that the scriptures give us His plan and it is our business to study it, adopt it and work it. A re-study of Paul's letter to the Ephesians will do a whole lot of good along this line. To some it might be the first tryout at it. You know its whole burden is to recognize, preserve and utilize the unity of the saints. Every Bible student knows that. You may dip down into it almost anywhere and not miss that truth. Just try this one as a sample: "Being the truth may in love grow up into Him." It's all there. Christ is the head, we are his body; we are fitted together; each part at work; growing up into him.

But we are not now following any outline. There are just two things in this sentence we need to get: Being the truth, and growing up, in the atmosphere of love, into Him. You notice we read it, not "speaking the truth", but "being the truth". That's what it is. The disciples of Jesus are to do more than know the truth, believe the truth and do the truth, as important as these are. They must be the truth. They must embody in themselves the things they teach. Every Christian is in some measure the embodiment of some great gospel truth. It is his ambition as it is his business to embody it all. Our character and life must be the expression of God's will.

If every Christian embodies the truth, there will no difficulty in fitting them together, any more than there would be trouble in packing so many cubes side by side or end on end. They just naturally fit. There are many articles which cannot be fitted together without being "knocked down," that is taken to pieces. Try packing a dozen wheelbarrows into one wagon and you've

got a job. Half a dozen automobiles will occupy a great deal more space than thier size justifies. But there's no trouble about spoons; they just naturally fit.

The trouble about getting different denominations to unite is because they don't believe the same thing. They don't embody the truth, but only some fraction of it or perversion of it. There is no use in crowding them together. But when we come to express in our convictions and conduct and character the incorruptible truth of God, there will be no trouble in getting together.

But the other condition of union is love. And so Paul says May in love grow up into him. Love is the bond of perfectness. You may pile bricks up in a heap and they will fit well together. But if you expect them to adhere, to stick together you must have cement or mortar. Love is the factor in the Christian life that makes all constructive work possible. This does not mean that the people shall like one another; nor simply that they shall have love one for another. But that the love of Christ, his active love for men shall possess our souls, impassion our efforts and control our energies. This is what brings people together in a great task. In this way we will grow up into Him, come to be the embodiment of his life and ministry.

There is no greater need today than that God's people shall have the love of God poured forth into their hearts by the Holy Spirit given unto them. If we believe and embody the truth of Christ and be filled with his compassion, it will enable us not only to cleave together for the completion of our present great campaign but to launch a program for the future which will more adequately express the love of God for a lost and needy world. And there will be no fear of losing the units in the union.

It is said that the makers of church collection plates are now compelled to make them bigger and deeper to fill the present need.

Northern Baptists maintain more than thirty pastors for students in the great Universities in their territory from Boston to Berkely.

It appears from a statement of President Rufus W. Weaver of Mercer University that Dr. Fox was dismissed from his position as teacher of Biology not because of the teaching of evolution, as stated in the secular press, but because his Christian beliefs were out of harmony with and antagonistic to evangelical faith. From his own statement he did not believe in a personal God.

Drs. Scarborough and Burts made addresses in Jackson and Meridian recently on their tour of the South in the interest of the Campaign. It was most heartening and faith provoking to have a visit from them in this office. Dr. Scarborough in his address in Jackson spoke of the encouraging signs in the present round-up, and Dr. Burts spoke of the responsibility of the churches for the future program. There is no doubt in the minds of the brethren who heard him that he is the man to lead in the work of Southern Baptists for the coming year.

The word "Landmark" among Baptists is said to have originated with a book written by Dr. J. M. Pendleton more than fifty years ago entitled "An Old Landmark Reset." The particular landmark there referred to was the refusal by some Baptists to permit preachers of other denominations to preach in their pulpits. These Baptists were against what was called pulpit affiliation. Somehow we have been reminded of this bit of history, by the fact that the General Assembly of the Northern Presbyterians voted that Dr. Harry Emerson Fosdick, a Baptist preacher, should either become a Presbyterian or quit preaching in a Presbyterian church. We have an idea however that the objection to him would not have been so strong if he had been a Baptist who put no question marks about the Bible.

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Dr. M. E. Dodd of Shreveport declines the call to Tabernacle Church of Atlanta.

Dr. A. B. Metcalf, until recently pastor at Macon, has been called to Citronelle, Ala.

The Tabernacle Baptist Church of Atlanta recently extended a call to Dr. M. E. Dodd of Shreveport.

The Dearborn Independent says that \$120,000,000 or more is paid every year by Americans to various kinds of fortune tellers.

Dr. O. E. Bryan has been elected to succeed Dr. L. T. Wilson as Mission Secretary of Tennessee Baptists, beginning with November 1st.

The Federal Council of Churches will hold its annual meeting in Atlanta December 3-9. So far as we remember this is the first time it has come so far South.

Baptists of Louisiana have opened a book store at Shreveport, which is general Baptist headquarters. A book store may be made a genuine missionary agency.

Brother Wayne Alliston returned to Columbia Sunday after a season of revival in the North Fort Worth Church, in Texas, where he was once pastor. Over twenty were baptized.

Unless preparation is made beforehand for the canvassing of the church November 30 to December 7 for subscriptions to the 1925 program, it will fall down utterly. What is your church doing to make this week a success?

Brother J. D. Denton sends in a list of twenty-five names from Slate Springs and a check to cover the amount of the subscription to the Record for a year. He thinks it is the best investment of the Lord's money that he can make.

Brother Quin writes from Prentiss: My church here has gone over her quota and is still going. We have several who belong to the "Second Mile Band" and others who will fall in before it is over. We had a fine all day service last Sunday at Phalti and good offerings for the Campaign.

The books will close on this State Conventional year October 31st. Please send your contributions so that they will reach us not later than that date. You will have ample time following the fourth Sunday to do all the gleaning necessary and then get your contribution to this office by the night of the 31st.

Two Baptist students attending a Methodist school at Fulsom, Okla., were recently expelled from school for violating the rule that forbids attendance on any other than a Methodist Church or Sunday School. One was a young preacher who went to the Baptist Church and preached. The other was president of the B. Y. P. U. We confess that we do not see why they should wish to be in such a school.

The same Bible which says, "Upon the first day of the week let each one of you lay by him in store as he may prosper", also says, "Let the women keep silence in the churches". It was the same man who wrote it, and it was written in the same epistle. Why should we think the one is inspired and the other is not? Why should one be thought binding upon us and upon all generations, while the other is out of date? God is behind every word in his book and he will have a day of reckoning with the churches.

From many religious papers we learn of the decay of and danger to Protestant churches and institutions in Europe, particularly in Germany. If this is true, and we have no reason to question it, it is time to be looking for the cause of it. At the same time it is said that Catholic institutions are being well supported. We venture to

suggest that the real cause may be that Protestants have abandoned the idea of authority in religion, while Catholics are always emphasizing it. Where there is no authority there can be no faith, and there will be no religion.

Pastor Wayne Alliston of Columbia is leading this week in a church to church campaign in Marion County. On Monday there were 200 present at Antioch Church and a revival spirit was manifest. The Sunday School gave \$20.00 to missions the day before, the first given during the year. Miss Fannie Traylor is helping in the work and Brethren H. T. McLaurin and H. B. Price are expected later in the week. There are more than 20 churches in the county to be visited. The pastors are co-operating beautifully.

WHAT? BAPTIST STATE CONVENTION  
WHEN NOV. 10-13.  
WHERE? HATTIESBURG, MISS.  
WHO? 600 DELEGATES.

If you expect to attend the above Convention please send in your name at earliest possible date to Dr. J. L. Johnson, Station B., Hattiesburg, Miss., as chairman of Committee on assignment of homes. Your response to this request will help both the committee, the hosts and guests. Please advise date of arrival and whether by rail or auto. In the event you find later you cannot come, the courtesy of a card to Dr. Johnson to that effect will be greatly appreciated.

Publicity Committee.

News and Truths makes the suggestion that parents require colleges to pay the doctor's fees, nurse's fees and other costs where boys are hurt in a football game.

Many have been congratulating Dr. Hume, the new Chancellor of the University of Mississippi, on his purpose to suppress the dancing on the campus which had grown to be a serious menace to the students.

## CAMPAIGN BRIEFS

Union Church, Walthall County, is first this fall to report every cent of its pledge paid and then some besides. The check has just come in. A layman in that County proposes to reach every church in the County to get them to follow the example of Union Church. He also says that his own Church, Tylertown, will pay every cent it pledged and he has paid his full pledge and has \$500.00 more. A man from Aberdeen who pledged \$1,500.00 to the Campaign has paid the \$1,500.00, added \$800.00 more and is not through yet.

Some Associational Organizers are giving the entire week to the Campaign round-up, beginning Monday and continuing through Saturday. Teams are organized and they are reaching every church in the association. S. G. Pope of Louisville is the first we heard from who was following this plan. The laymen and some pastors of Marshall County are doing likewise. We have never known our pastors and laymen to lay hold of the Campaign with such determination as they are now manifesting. Wayne Alliston, Organizer of Marion County Association, is reaching every church in the Association this week.

Collections on the 17th for October are \$21,905.84. Last year on this date for October they were \$15,930.20. We believe that this is indicative of the last days of this month. We have the promise of the largest individual donations we have ever received at one time.

There is a time when the reserve forces have to be called into action. We have arrived at such a time in the 75 Million Campaign. By the time this reaches the reader, there will be only about one week left before the Convention Board books close on this Conventional year's work. During that week we should put forth the greatest effort of the entire Campaign. There should be more praying, more fasting, more preaching, more talking, more working, more sacrificing and more paying than has ever been in the history of our work. All of this will save the cause and will prepare us for a great future program. May every one who reads and every one who hears resolve at once to meet the conditions necessary for the final victory by reaching every man and every woman and by gleaning to the last ditch. There never has been as much at stake as just at the present.

**R. B. GUNTER. Corresponding Secretary**



## LETTER TO ONE NOT A BAPTIST

Dear Brother:—

I wanted to see you before I left but did not have the opportunity. The day you asked the question I did not answer as fully as I would like to have done because my time was up. I want you to thoroughly understand my position in the matter. As to accepting the woman in question as a full fledged member of the church without baptism or substituting something else in place of immersion, I want to say that I do not believe immersion would hurt the woman, but even if her conditions were such that it is impossible or impracticable for her to be immersed, then hers would be a similar case to that of the thief on the cross. Because he could not get down from the cross and be baptized, Christ did not tell one of his disciples to get some water and sprinkle him. As to her having been baptized in infancy, or at any time before her conversion, I find Christ's order is belief or change of heart comes first. "Believeth and is baptized". Mark 16:16. "Repent and be baptized". Acts 2:38. "Believed and were baptized". Acts 18:8. "Can any man forbid water that these should be baptized which have received the Holy Spirit as well as we?" Acts 12:47. The Lord opened Lydia's heart before she was baptized. Acts 16:14-15. The order in the early church is found in Acts 2:41-42. 1. They that gladly received the word. 2. Were baptized and the same day there 3. Were added unto them about 3,000 souls and they continued steadfastly in the Apostle's doctrine and in fellowship (the manner of living, not a separate act. This is important and is essential that the fourth may be scriptural). 4. And in breaking of bread and in prayers."

Why do we not invite other denominations to the Lord's table? First, let me say, we are not close communists as some think, but the closeness is in baptism. We are not as close on communion as some other denominations, for we commune with all we baptize provided they are in good standing, and some others will not do this with all they have baptized, or think they have.

Do we not think there are Christians in other denominations? Oh, yes! and we love them as brothers and sisters in Christ. Then why not invite them to the Lord's table? Because that is not ours to do. Let me illustrate, it is borrowed, but I think it makes clear my point. A father tells his two children to wash their hands and come to dinner. One does so, the other says he does not want to, (he just wipes them) so the one who did, says, "All right you are just as much our father's child as I, so just come on as you are." Don't you suppose the father would say, "Look here, I was the one who laid down the law as to what should be done before coming, and if you had not obeyed the command you would have been no more ready than he." Now if the child wishes to invite his little brother to his feast with unwashed hands that is another question, but it is not his to invite to his father's table till he has met the father's requirements in the matter.

Now as to the meaning of baptism Christ commanded us to picture the whole plan of redemption in two great object lessons, viz, baptism and the Lord's Supper. As to baptism: "How shall we that are dead to sin live any longer therein? Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore, we are buried (you bury dead folks, not live ones) with him by baptism into death that like as Christ was raised up from the dead by the glory of the Father, even so we should walk in newness of life." Rom. 6:2-4. If one is immersed before he has died to sin and been born again, then by the act of baptism he has declared something to the world that is untrue. But suppose one has been born again, but is sprinkled instead of being buried in a watery grave, what difference will it make? I see four. First, the act did not picture what it was meant to picture. To sprinkle a little water or dirt on an object does not bury it, therefore it is a vain worship, it failed of its purpose. "Howbeit in vain do they

worship me, teaching for doctrine the commandments of men, for laying aside the commandments of God ye hold the tradition of men—full well ye reject the commandment of God that ye may keep your own traditions." Mark 7:7-9.

Second, it was a failure of obedience to carry out the first command God gives to a saved soul. "Behold to obey is better than sacrifice." 1 Sam. 15:22. Read anew the whole of 1 Sam. 15.

Before discussing the third I want to say, I do not know wherein importance baptism stands in the list of God's commands. I know it does not hold first nor second place, for in answer to the question, "Master, which is the great commandment in the law?" Jesus said unto him Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, this is the first and great commandment, and the second is like unto it, Thou shalt love thy neighbor as thyself." Matt. 22:27-39. Now if I get mad with my brother because he does not agree with me as to the meaning of the scripture I "strain at a gnat and swallow a camel." Matt. 23:24, for I grant myself the privilege of reading the scripture and following it as I see it. I must allow my brother the same privilege. But before God, neither of us has a right to our own opinion instead of God's. "All we like sheep have gone astray. (How?) We have turned every one to his own way." Isa. 53:6.

Third, It affects our reward in heaven as I said before, I do not know baptism's rank, but grant that it is one of the least commands, Christ said, "Whosoever therefore shall break one of these least commands shall teach men so shall be called least in the kingdom of heaven." (He did not say we would not get there. If we get there at all it will be on the merits of Jesus and not our own. Eph. 2:8-10.) "But whosoever shall do and teach them the same shall be called great in the kingdom of heaven." Matt. 5:19. Jesus was as narrow as a thread in the matter of keeping God's laws, Matt. 5:18, and as broad as the universe in love and sympathy for lost humanity. Matt. 18:11, John 3:16, 2 Cor. 8:9.

Fourth, This is the highest reason given for absolute obedience. "If ye love me keep my commandments." John 14:15. Not if you are afraid of hell or if you want to go to heaven, or even want a rich reward in heaven, but if ye love me!

This summer I heard a Presbyterian preacher say that his wife is a Methodist and that she offered to join his church to be with him. He told her, No, if she felt more at home in the Methodist Church he wanted her to stay in the church of her choice. I felt like saying, Brother, are we to take our choice or the Lord's choice? Jesus said, "I seek not mine own will but the will of the Father which hath sent me." John 5:30. Again, "As thou hast sent me into the world, even so have I also sent them into the world." John 17:18. Again, "Lo! I come to do thy will, O God!" Hebrews 10:9. Do we seek His choice? Is Christ Lord in our lives? Why call ye me Lord and do not the things which I say?" Luke 6:46.

"Have thine own way Lord! Have thine own way! Thou art the potter, I am the clay. Mould me and make me after Thy will, while I am waiting yielded and still."

Again, I heard it said, "It does not make any difference to which church you belong, they are just different roads to heaven. They all reach the same destination, just different ways." That is a serious mistake. No Church is the way there. Listen to Jesus: "I am the way!" John 14:6, not a way, or one of the ways, but the way. Again, "I am the door by me if any man enter in, he shall be saved—John 10:9. Verily, verily, I say unto you, he that entereth not by the door into the sheep fold, but climbeth up some other way is a thief and a robber." John 10:1. An old man whose parents had been of another denomination said I led him to Christ and he also said he would join the Baptist Church if I said so. I told him I did not want him to do it on my say so, I was not his Lord, if we are saved at all it was by

Christ. The question is what does He want? That if he thought the Baptists most nearly carried out the Lord's teachings in its doctrines, no one would be gladder to see him join it than I. I gave him some scriptures showing my reasons for thinking so, and asked him to study God's word in order to find His will in the matter and if after seeking earnestly God's will, he thought some other church more nearly teaches and carries out His will, then my advice was to line up with it.

Some say, Oh well, God does not mean for us all to believe alike. He meant for us to have different churches. Let's note some Bible teachings on the subject. In the history of the early church we find in the first five chapters of Acts that it is stated six times that they were of "one accord." "They were of one heart and of one soul." Acts 4:32. Hence great power was theirs. On the day of Pentecost 3,000 souls were saved and added, a little later they numbered 5,000 and still more were added. "Now—God grant you to be like minded one toward another." (How would that be possible?) According to Christ Jesus that ye may with one mind and one mouth glorify God." (Rom. 15:5-6.) "Be of the same mind one toward another." (Rom. 12:16.) Paul commanded the Corinthian Church to be of one mind. (2 Cor. 13:11.) "Let your conversation be as it becometh the gospel of Christ—that ye stand fast in one spirit with one mind striving together for the faith of the gospel." (Phil. 1:27.) "Fill ye my joy, that ye be like minded having the same love, being of one accord, of one mind." (Phil. 2:2.) Now I beseech you brethren by the name of the Lord Jesus Christ, that ye all speak the same thing; that there be no divisions among you; but that ye be perfectly joined together in the same mind and in the same judgment." (1 Cor. 1:10.) "Brethren, I cannot not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us therefore, as many as be perfect be thus minded: and if in any thing ye be otherwise minded God shall reveal even this unto you." (If we follow the light he gives, then he will give more.) Nevertheless, whereto we have already attained let us walk by the same rule, let us mind the same thing." (Phil. 3:13-16.) There is only one possibility of God's children coming together in belief on any and every point and that is to "Let this mind be in you which was in Christ Jesus." (Phil. 2:5.) When our ideas coincide with the ideas of Jesus, we will have the same and not till then.

We enjoyed being with you and having your co-operation in the work. God bless you and all the people of —.

Sincerely,

—Robbie Sumrall,  
Blue Mountain, Miss.

## THE 1925 PROGRAM FOR SOUTHERN BAPTISTS

By M. E. Dodd, Chairman

"Seventh, That hereafter the General Committee of the Convention shall ask from the various South-wide interests, prior to the meeting of the Southern Baptist Convention, a detailed, written statement of their needs for the coming year and that, with these statements before them, the General Committee shall make a South-wide budget which shall be reported to the Convention at its annual session in a ratio of distribution based on this annual budget.

"Eighth, That this Convention requests the states in the interest of exercising the spirit of co-operation, the interest of a unified program and in the interest of all our Convention causes, to leave the percentages of distribution of South-wide funds to this Convention or its General Committee. That the General Committee be instructed to confer with the several states for the adjustment of this matter.

"Ninth, That monthly remittances shall be in-

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sisted upon from all treasurers of all funds for South-wide objects on such percentage of total collections as shall be agreed upon at the outset of the campaign.

"Tenth, That state treasurers be asked to take out of the total receipts all expenses before they divide and remit to the various objects the amounts due them according to the percentages of collections.

"Eleventh, That the special days in the Sunday Schools, as heretofore provided for by the Southern Baptist Convention and the several State Boards, shall continue to be a part of this campaign."

These items speak for themselves and there is little that can be added in explanation. As I recall the presentation of this program to the Atlanta Convention, it does not occur to me that any of these items provoked any question.

Items Eight and Nine might have a word of emphasis. It is fundamentally right for the Southern Baptist Convention to distribute its own funds as it sees proper, but of course there can be no power of coercion in these matters. Our people will exercise their own right of designating their money as they desire, whether it be by the approved standard of the Convention or Association or not. However, when one individual or group exercises this right of designating his gifts as he pleases, then other individuals or groups can do the same thing and designate their gifts to other objects that there may be equality.

#### Unified Budget Essential to Harmony

As a matter of policy as well as principle, it were far better for all to stand by the unified budget. If some state does not like the percentage of distribution and changes it, then she will have set an example to her district associations to do the same thing on the state budget. Then if the district associations exercise this right they will have set an example to their churches. Then if the churches do not like any of the percentages and fix the increase according to their own liking, the individual members may do the same thing. Thus worked out to this final analysis, there would be no unity, harmony or co-operation in our work at all.

It were far better, therefore, for everybody to stand for the unified budget.

#### Why Monthly Remittances Are Best

"That monthly remittances shall be insisted upon from all treasurers of all funds" will be recognized as a wise and worthy appeal. Certainly with practically all of our boards and institutions borrowing money, there can be no justification for any treasurer allowing funds belonging to these causes to lie up in his own church treasury or local bank. Besides, if such funds are held back, there is the constant temptation to use them "temporarily" for some other object.

#### In Conclusion

In conclusion it may be said of this 1925 Program of Southern Baptists as a whole, that it is:

First, a SIMPLE Program.

Second, a SENSIBLE Program.

Third, a SCRIPTURAL Program.

Fourth, a SUBLIME Program.

It is a simple program and easy to be understood because it clearly states what is proposed to be done and how it is proposed to do it. In this program, many of the dangers, difficulties and defects of previous campaigns have been eliminated.

It is a sensible program because the amount asked for South-wide objects, \$7,500,000, is not at all unreasonable. It is sensible in its distribution of these funds to the various South-wide interests. It is sensible in its request that all funds from all sources for all purposes shall be sent immediately upon their way. It is sensible in its efforts to stabilize our financial methods.

It is a Scriptural program in its provisions for "chief emphasis shall be placed upon the principle of stewardship and tithing." Mal. 3:10; 1 Cor. 16:2.

It is a sublime program in its source and its scope. In its source it proposes to reach every association, every church and every member.

What a sublimely challenging prospect! In its scope it reaches out in helpful ministry from the simplest need nearest the home church, to the uttermost end of the earth. It reaches down in its service to the deepest depths of human degradation and reaches up to the highest heights of spiritual need. It ministers to the bodies, the minds, the hearts, the souls of men and women, boys and girls of all classes and kinds everywhere. It will feed and clothe hungry orphans; it will take care of old preachers; it will heal the sick in our hospitals; it will give our boys and girls educational opportunities unsurpassed; it will send the Gospel into every nook and corner of our homeland, to the islands of the seas and to eighteen foreign countries, with their teeming populations of more than 500 millions.

My people, my fellow-citizens of the Kingdom of God, what a program is this! Mere contemplation of it makes the blood run faster, makes the nerves tingle with keener sensations, makes the heart throb with deeper passion, makes the eyes glisten with broader visions, and opens up vistas of possibilities unheard of in all the racing centuries of Christian endeavor.

Surely not one blood-bought, redeemed soul, rejoicing in his Baptist liberty, who meditates for one minute on the possibilities of this program will withhold one thing of his powers, personality, time, talents, manhood or money. It is Christ's crowning call for the very best that all of us have.

#### WHAT VICTORY THIS FALL MEANS TO SOUTHERN BAPTISTS

Victory this fall means the successful closing of the "75 Million Campaign" and the pledging of the budget for 1925. That we are at a crucial point in our denominational history is evident to all who have given the matter careful consideration, and it is worth our while to think just what this victory will mean to our future.

I. Victory will mean that Southern Baptists have definitely and for all time chosen to live and work in the field of big things for the kingdom of God.

The campaign just closing was the first time in our history that we had undertaken something worthy of our numbers and our wealth. There are many who have predicted that the "75 Million Campaign" would fail and that we would drop back into the old way of doing things: the response of our people during the next few weeks will determine the truth or falsity of these prophecies. A victory this fall will say to the world and to ourselves that we are out of the shallows, are launching out into the deep, and propose to fish for all time in the great waters with big nets.

Whether we be aware of the fact, we are settling our denominational status for years to come; for to fail at this time would make plain to men and to our Lord that we are not worthy of the high destiny to which he has called us, and are willing to wander in the wilderness of little and unworthy things instead of taking the walled cities and overcoming the giants in our promised inheritance. Southern Baptists have never known such an opportunity as looms before us right now, all the years of our history have brought us to this vantage ground, to falter or to lose courage would be the tragedy of centuries.

II. Victory this fall will strengthen the unity and morale which have come to us from the work of the last five years.

The "75 Million Campaign" did more to unify and inspire our people than all of our efforts at enlistment for the last half century. They were united together by the enthusiasm of a challenging and worthy task; they were thrilled and enheartened by the feeling of triumph that came.

Many who did not approve the simple democratic policy of Baptists had all along said that we lacked the cohesion and the central directing authority essential to the accomplishment of anything big or unusual. Our people came together with a unanimity that astonished the world and demonstrated the fact that a spiritual democracy

under the headship of Jesus and the guidance of the Holy Spirit can do any thing that ought to be done. Victory during the next two months will aid tremendously in making that unity and spirit permanent; defeat or partial failure would cripple the morale of our Baptist army and work permanent disaster to our cause. We have not had sufficient experience with really great undertakings to falter and retain the spirit with which we began the former campaign; any serious reverse this fall would hurt our work for years to come and it would require a long time to bring our people again to the place where they would be willing to attempt things creditable to our numbers and strength.

To succeed now will inspire our people with the spirit that shall win even greater victories in the future. We can do in the Lord's work whatever we believe we can do, and we will never go beyond our faith and expectancy. For the sake of the unity and the morale of our forces for the coming years we must not, we dare not fail.

III. Victory will mean the end of hesitancy and uncertainty on the part of our Boards and forces having charge of our denominational interests. For some time past our Boards have been afraid to plan for permanent enlargement, they have been waiting to see what our churches were going to do; if they should meet their obligations, the Boards could enlarge their work, if not they must retrench. Now, if we shall this fall set the permanent seal of approval on their work by paying our pledges and subscribing the budget for 1925 we will put an end to this hesitancy and uncertainty and the dread that has been hovering over our leaders will disappear.

It is one thing to face temporary reverses, and quite another to be uncertain as to the future attitude of the denomination. To win out this fall means that we have settled for all time our policy of going forward, and our Boards and workers can plan accordingly. Let us say to every great agency of our Convention, "lengthen the cords and strengthen the stakes, for we have heard the call of God and there will be no backward steps."

IV. Victory this fall will put Southern Baptists in line with their claims of obedience to the New Testament. We are just beginning to attempt things creditable to our great Bible doctrines. We claim to be guided by the simple teachings of the New Testament. Our Lord wants the gospel carried into all the world, he wants all the converts baptized and taught to observe all things that he has commanded. Jesus never made a little plan, and he can only use us as we get in line with his great purposes. Every word in the commission is a big word; "all nations", "all things", and "unto the end of the world". The only wonder is that we have had the audacity to talk about that commission in view of the way we have been playing at obedience to it.

Our plans and enterprises ought to be as big as the commands and the expectancy of Jesus, and when we make them according to his word we have the assurance that he will go along with us. He has always spoken in world terms, he loved the whole world, he died for all the world and his commission was to "every creature" for all time. If we make our plans as big as his commission he will see that we have help to put them over.

Victory on our part this fall will mean that we are putting our endeavors alongside his plans and that we can claim his promised aid.

Southern Baptists have never faced a time that called for more earnest praying, for more wisdom in planning, or for more sacrificial stewardship.

—E. K. Cox,  
Gloster, Miss.

Clarke County Association meets October 22-23 at Union Church on the Jackson Highway, 15 miles south of Meridian, in the northern part of the county. Pastor C. M. Morris preaches the sermon.



# Mississippi Woman's Missionary Union

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"Let the whole earth be filled with His glory".

A letter has been sent to each Vice-President, each Associational Superintendent, and each local society President this week. It is a very important letter. Beloved, please see that I get the information wanted at once.

Report cards have been mailed to each local society and young people's organization in the state. If you failed to get yours let us know. Perhaps we did not know of a change of officers in your society.

Associations are still claiming much of the time of your Secretary and Young People's Leader; and all the time of our Miss Slaughter. However, they will soon be over; and then if your society would like a mission study class taught let us know. We can not send you help for this, however, till after December 1st. But it may be well for you to consider your needs before that time.

It is getting time to think of boxes for our aged preachers. Send in early for a name, beloved; let us be sure to remember them all. Some are in great need.

Friends, have you ordered the new Y. W. A. Poster? If not send 25c to W. M. U. Headquarters, Birmingham, and get one before your next Y. W. A. meeting. You will find it an inspiration to your girls. Put one in the vestibule of your church that it may catch the eye of every girl that should be a member of your Y. W. A.

### A Personal Word

A recent suggestion in Royal Service rather than personal interests makes me write this. Packing Christmas boxes for the far-away missionaries sounds mighty nice but not when one faces the custom officers of Argentina. I can speak for no other. Last Christmas, a fellow-worker paid \$18.00 (about \$6.00 gold) for a box that contained practically nothing of value, and I fear he was not as happy as the Sunbeams who packed it with a very personal touch.

Perhaps, money is the safest gift and can easily be sent by cheque. Subscriptions to magazines are easily arranged and always acceptable. Already, I plan to ask for several, and will welcome many. Books are welcome but should be sent with book postage and not parcel post.

In fact beware of parcel post, all of which is handled by customs; and a stamp, in Mendoza two, must be paid on each package regardless of size, before it is opened for paying of duty. Anything with first class postage will come straight through and many things can be sent in strongly sealed envelopes.

The wisest thing, however, is to write the missionary asking for suggestions as to what and how to send, because the needs and conditions of each are different. Although, this removes the surprise, it may save one of another sort.

The following is a heart expression from a mother who has found great joy in giving:

### What the Campaign Has Meant to Me

A few months after the Campaign was launched,

after 48 hours of sickness, our youngest child, a boy of six years, was taken. After a while I, like any other mother, wanted a marker for the little grave, but there was only one kind I wanted, a simple cradle, and it was expensive and I didn't feel that I could take that much from the small income. The first of the year I got a small amount of money and so I thought, "Each year when I get my money I'll save it and in about three years I can buy the stone." In the meantime our pastor told us in a talk that for \$2.50 a month one could support a native worker who would preach every day in the year. Only \$30 a year to have Jesus preached to mothers and fathers of China every day! And then I thought of the homes, how they were changed when the mothers were converted and how much happier they were for little boys and I determined that instead of the memorial in the cemetery our little Boy should be made happy by making it possible for many little boys and girls to have Christian homes. So each year the check goes to Dr. Love. This designated gift is not counted in the Campaign but it helps one of the causes and I think was prompted by the Campaign spirit.

### Personal Service Study Book

At the W. M. U. Executive Committee meeting on October 8 it was decided to use as the W. M. U. personal service study book, "The Christian in Social Relationships" by Diefendorf. This book has been selected after much investigation by the Personal Service Committee, its unanimous opinion being that it meets our need at this particular time, since it gives an unusually comprehensive view of Christian service in one's own community.

Before recommending the book, the committee sought advice from Dr. Charles S. Gardner, professor of ethics and Christian sociology in the Southern Baptist Theological Seminary. Dr. Gardner highly commends it.

The price, also, is not perfectly satisfactory for it may be as much as 82 cents. However, the publishers consider its subject-matter of too excellent a grade to be put in paper binding! People pay so much for so many things that I am constrained to believe that this book will be bought and studied by our women. In the December issue of Royal Service its exact price will be quoted but until then you can advertise it, please, as 82 cents postpaid from Baptist Foreign Mission Board, Richmond, Va.

Kathleen Mallory.

Our College Y. W. A.'s have an opportunity to render such a beautiful service this session in contributing to the Sisterhood Special. Several young women from Europe have come to the W. M. U. Training School to train to be leaders among their young people back in their respective countries. Our leaders decided it would be fitting for our College Y. W. A.'s to assume their financial obligation at the Training School and designated this fund as our Sisterhood Special. Mothers, when you send your daughters money to spend on their "appetites" encourage them to remember others.

Below you will find a letter to Miss Mather from one of our European girls:

Louisville, Ky., Sept. 22, 1924.

My dear Miss Mather:

You ask me why did I come to your beloved country. My answer is short. I came to make ready to answer the Master's call. The Master called me first silent. Later he knocked so hard on my heart's door that I could do nothing else than open my heart and say:—"Here I am, send me".

God made some of your visitors last year in our country, Dr. and Mrs. Hale, Dr. and Mrs. Quisenberry and Dr. Miller, willingly to help us to cross the ocean. We had a hard time to get the passport but God has helped us, so we arrived April the fifteenth in this great big country. We stood with a heart of sorrow because we left our dear parents who taught us first to pray and to love Him, otherwise with joy because we saw the first the country which will make us ready to answer the Master's call. God made willingly our good friends through Dr. Gill whom we have to thank that we could come here to America to be prepared for the Lord's work. God would give back His kindness with much interest. Mrs. Hale opened her home for us and she taught us the first English words. God will bless her and her family.

God's word is always true. He said who left father or mother, or sister or brother for His sake shall receive a hundred fold. We left our dear mother, father and sister and God gave us thousands back. Some of His dear ones paid the expenses that we could go to that lovely place Ridgecrest. God's blessing upon every one of them. Mrs. James received us with the greatest loving kindness which we never can forget. God said "whoever giveth just one cup of cold water—will not lose the reward".

Then I shall never forget the services which I heard there in that beautiful mountain place. I pray every morning God would help me to bring before Him a pure heart and clean hands. God help our dear Miss Mather to be a blessing to our young women in the South.

"The Master has come and calleth for thee". This great message was brought one summer evening by Mrs. Dawson. I pray God would help her to bring many lost souls to the cross that they may be cleansed by the blood of the Lamb. Then I shall never forget the earnest messages which Dr. James brought about praying and which is worse the sins of omission or commission. God would give this dear Southland many such preachers.

Now I stand before the greatest point of my life. Tomorrow I shall enter the great W. M. U. Training School, in which place I shall make ready to answer the call of the Master. God would help me.

Lovingly,

Amalia Gerwich.

The Lyon Lantern is a new publication edited by Pastor D. A. McCall of Lyon and the regions round about. Announcement is made that its "columns are open to all, of every creed, belief, shape and age." Well, Brother Mac, is always interesting and forever starting something. May his pencil puncture all the bubbles of ignorance, falsehood and sin, and point the way to faith and freedom.



## B. Y. P. U. Department

"We Study That We May Serve"

Auber J. Wilds, Field Secretary

We have copies of the plays "The Trial of the Robbers" and "Farmer Brown's Conversion to Stewardship". If you can use either of these we will be glad to send you copies, free.

### Oxford Organizes to Minister to University Students

The Oxford Church has always offered to the university students a real church home and has furnished a well organized Sunday School and B. Y. P. U. and urged them to take advantage of them. This year even more than heretofore has been done and three B. Y. P. U.'s have been organized and another will be necessary if the enrollment increases. This increase is due to more than one or two things, but some of the things to which credit must be given are, a pastor of the church that believes in young people and has led in a program to reach the students, an education committee in the church that has been at work with the young people in mind, and the fact that there is a HEAD to the B. Y. P. U., a B. Y. P. U. Director having been elected. These three factors have proved invaluable to the work. The university men and women are scattered with the local crowd in all three unions. They have their opening fifteen minutes together each Sunday evening and separate for their programs. An efficiency banner is awarded the union making the best grade which will prove an incentive for better, best work.

### AFTER FORTY-SIX YEARS

By Dr. W. B. Crumpton

(Continued from last week)

At that time, Brother J. B. Hamberlin, whom I had never seen, was pastor of the First Church, Meridian, president of a school and editor of a new Baptist paper—The Baptist Watchman, printed at Jackson. I was a subscriber and a diligent reader. Something led me to write my first letter to an editor. This led to further correspondence and finally I unbosomed myself to him, as eager for preparation to enter the ministry.

Finally, he put a call in the paper for help to educate a young soldier. I was the fellow he was talking about.

The First Church of Meridian made the first contribution. I think it was \$25. The next was C. M. Gordon, \$10. He was president of the Baptist College on the adjoining lot, when I was pastor.

I sold the first pony I ever owned and bought a suit of clothes and paid in part my way to Georgetown College, Ky., where it was decided I should go. Neither Mississippi College at Clinton, nor Howard at Marion, Ala., were open—the buildings out of commission, because the Yankees had about ruined them. Brother Hamberlin pressed the matter for two years. When I reached the

point when I could teach, I declined to receive further assistance.

### How God's Providence Works

When the call came to me from the church at Meridian, I could see the shining chain back to the plow-handles and under the crab-apple tree. Brother Hamberlin was ever a great man in my estimation and none more deeply mourned than I, his untimely death.

On my recent visit, I was entertained in an elegant home not far from the center of the residential section. When I knew it, the scrub oaks and gullies put it near or outside the city limits.

I was driven over much of the city and was surprised beyond measure at its wonderful growth. Its paved streets, extended by the county authorities, in many places, far out into the country, were a delight. Undertaking to go alone from my stopping place to the business section, I got lost. I found that not many people in Meridian walk. I found two Negroes afoot, who put me on the way to the court house.

Wondering what caused the wonderful growth of the city, I first thought of the character of the soil thereabouts. There are no rich lands, except now and then the bottoms along a few piny woods creeks and one so-called river—the Chickasaha.

Without rich soil around it this solid little city stands, with its great buildings, its marvelously paved streets, its great school system, and its multitude of enthusiastic citizens. My diagnosis of the case is: The small white farmers within fifty, or more, miles, furnish the sinews for its wonderful growth. Of course, if I had intended to write up the town, I should have gotten up the data, but I am writing from the impulse of my enthusiasm.

But what shall I say of the church? On the spot where stood the old church, long ago burned, stands a magnificent building, with a membership of twelve hundred. Dr. L. R. Christie is the honored and fortunate pastor.

A great congregation greeted me. Almost all the members to whom I ministered, have long been in their graves; but their children remembered me and gave me a great ovation. I was in their homes in times of deep distress and they crowded about me to remind me of their dear ones.

One of the most notable things I did for the church when I was pastor, was the paying off of an old church debt. It was only five or six hundred dollars, but there was some dispute about it, which made it hard to get it up. The pastor determined to get it out of the way. My, what walking and worrying it took! But it was finally done.

What a contrast that with what happened the day I was there. The pastor made a speech, something like

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NASHVILLE, TENN.



this: "The committee having the matter in charge has agreed on all the plans and have decided it will take \$40,000 to make the improvements contemplated."

I looked to see if any would fall off their seat in a dead faint. But they looked as smiling as if he had announced a picnic.

I am sure it will all soon be done and everybody will be happy.

Seemingly I sat in the pulpit on the spot where I used to sit, and stood on the same spot where on December 14th, 1878, when the epidemic was over and the people once more gathered from their hiding places in the country, I preached from the text: "I had fainted unless I had believed to see the goodness of God in the land of the living." Ps. 27:1. How the sentiment of that text has come to my rescue in times of trouble!

It was my custom, when I knew I was going to resign a church, on some occasion to have a preacher visit my pulpit whom I felt sure would fit. I never suggested my successor, but quite naturally, when the resignation came, the people had the last visitor in mind—without fail the brother was always called. It was in this way Dr. Bozeman followed me, and no church ever had a better preacher and pastor. His was a long and happy pastorate. In

this way there was never a division about the choice of pastor.

Since my visit, how the scenes of those sad days, forty-six years ago, have crowded upon me! How I magnify the grace of God that sustained me and brought comfort and cheer to His distressed people!

I had been a soldier, used to a rough, and in some sense, heartless life. My Father, to prepare me for a greater work He had for me wanted my sympathetic nature developed; so in Meridian He put me in a great heart school and well did I learn the lessons which have helped me along the way and made my life a blessing to many.

Thus closes the long story which I hope will help those who take the time to read it.

### IN KINGLY STYLE

A lurid melodrama was being given in an English town, and one of the characters, a king, was haranguing his son. "Come," said the king, "let us go into the 'ouse."

"Did you hear that?" said a man in the stall to his companion. "He said 'ouse."

Overhearing the remark and fixing the interruptor with his eye, the king advanced to the footlights and exclaimed, "Yus, I said 'ouse. Do you think as 'ow a king would live in apartments?"



## Sunday School Department

By R. A. Venable

### SUNDAY SCHOOL LESSON Sunday, October 26th, 1924

#### Stilling the Storm

Scriptural Lesson: Mark 4:35-41;  
Matt. 8:18,23,27; Luke 8:22-25.

Golden Text: "Who then is this, that even the wind and the sea obey him." Mark 4:41.

Late in the afternoon Jesus and the disciples leave the scene of his work and teaching on the western shores of the sea of Galilee for the eastern shore, doubtless to rest after a day of unrelenting toil. That day had been one of arduous labor. "He healed a demoniac (Matt. 12:22); preached several sermons; encountered the opposition of his foes (Matt. 12:24); and to crown all, had to check the interference of his relatives. (Mar. 3:20-21), the last touch required to make him thoroughly wearied. (Lindsay.)

So "He saith unto them, let us go over unto the other side." (Ver. 35.) The eastern shore was thinly populated and offered a retreat from the crowds which surged about him, whose constant demands had taxed his mental and physical strength to the limit. The human Jesus had his limitations as other men, and needed surcease from toil and restful solitude.

"And leaving the multitude, they take him with them, even as he was in the boat, and other boats were with him." (Ver. 36.) Just as he was in the boat from which he had delivered the sermon in parables, weary and worn without preparation for the journey of six or eight miles, he and his disciples leave for the other shore. "As they glide over the surface of the sea, Jesus from sheer exhaustion, falls to sleep upon the stern of the steerman's cushion." (Ver. 37.) The only record of Jesus's sleeping, and yet how suggestive is the touching incident. The tired, weary man of Galilee, so indissolubly united to our humanity, that his union with the divine Father did not exempt him from the physiological laws, which are controlling in the life of humanity. Jesus grew in wisdom and stature. He grew tired from toil; he rested; he slept; he suffered pain; he hungered; he wept, and he died. He traversed the pathway of humanity and lived himself into acquaintanceship with the race; he lived and died to save.

Alas! His restful sleep is broken by the furious activities of wind and wave. "And there ariseth a great wind and the waves beat into the boat, so much that the boat was now filling." (Ver. 37.) The physical conditions of the Galilean lake were such as to make its clear, blue waters the scene of sudden and violent storms. Nearly seven hundred feet below sea level, twelve miles in length bordered around with limestone cliffs, divided by deep glens through which rush the furious winds down from the mountains to the north, and northwest and lashing

the tranquil waters into a tempestuous sea.

"So wild were the winds and the waves that the disciples, husky fishermen as they were, inured to the shifting fortunes of the sea, lost their nerve, as the surging billows rushed over them, filling their boat with water, and themselves with despair. Dismantled of all hope of escape, they call the tired sleeper from his repose undisturbed by the warring forces of nature awakened by the cries of his chosen ones. "Master carest thou not that we perish?" And he awoke and rebuked the wind and said unto the sea, "Peace be still. And the wind ceased and there was a great calm." (Vers. 38-39.) According to Matt. 8:36 Jesus first calmed the disciples and then the winds and the waves. Both the human and the divine appear in this scene upon the sea. Awakened from the restful sleep as a man, calming the sea and muzzling the winds as God. The disciples probably had never seen him command the forces of nature before, but their last extremity in the moment of peril impelled them to call upon him whose supernatural powers, they should not have doubted, and whose readiness to protect them they should not have questioned.

The Lord's rebuke of them was based upon some defect of their faith. This rebuke came in the form of a question, direct and sharp. "Why are ye fearful? Have ye not yet faith?" (Ver. 40.) The disciples are not blamed for their prayer for help in their jeopardy, but for their lack of faith in the result of their prayer; there was fear in their hearts, that their prayer was in vain. "Have ye not yet faith?" implies that their faith had not kept pace in its development with the multiplied attestation of his supernatural power and disposition to care for them in all the situations of life.

"Their appeal to him while he was asleep had not been the calm invocation of a trusted power, but the frightened reproach of those whose faith is defeated by danger." (Gould.) The range of their faith was quite limited. They were in the nursery in the school of faith. Their ideas of the Christ and his powers were very imperfect. They had much to unlearn which they had imbibed from the current views of the Messiah. Much that they knew which was not true, must be displaced by what was true. Their attitude toward Christ, was that of implicit faith, believing as far as they knew, and ready to believe what is yet to be disclosed to them about the Christ, his personality, the character of his mission, and his controlling purpose in the spiritual order of God's redemptive economy. It was the posture of mind and heart toward Jesus, which gave their faith its value and not the range of their faith. They had never seen the forces of nature obey the will of their Master. But Jesus censures them, because they

did not confidently rest upon what they had seen and heard of his divine power in their daily association with him. These well attested displays of his majestic powers ought to have lifted them to the serene heights of an abiding confidence in his power to protect them against all that could harm them or destroy them.

What had been a sufficient warrant for their faith's venture upon what could be and would be. It was the pause of their faith which inspired their frenzied fear, and invited the rebuke of him who could command the winds and the waves. Faith's venture is her crowning virtue, disclosing new and larger visions, giving strength, courage and enrichment to the believer's heart, while expanding his usefulness and multiplying his achievement in the service of life. Faith's venture urges us into the realm of the invisible and clothes us with strength to accomplish the seemingly impossible, to cast down the things that are and to establish and build up the things that are not, to transform darkness into light, and bring life out of the charnel house of death. The evangelizing of the earth's millions await faith's venture and the bringing in of the kingdom is her achievement. The manifestations of divine power in the life and activities of God's people are a sufficient warrant for faith's venture in a world-wide effort to bring all nations of earth in subjection to him who commands the forces of nature, making them subservient to his benevolent purpose in a world disordered by sin, and buffeted by the forces of evil.

The furious winds and the wild waves of the sea eclipsed their faith and filled them with craven fear, extorting from them a wail of despair. Little did they realize that within their presence in undisturbed repose accessible to them for the asking, was One whose empire covered the destructive forces of nature subduing them in their revolt against the realm of safety and peace. Their incredulous appeal for rescue brought forth an exercise of divine power which gave them a thrill of astonishment and fear.

"And they feared exceedingly and said, one to another, Who then is this, that even the winds and the sea obey him." (Ver. 41.) Matthew says, "The men marvelled, saying, what manner of man is this, that even the winds and the sea obey him." (8:27.) Luke says, "And being afraid they marvelled saying one to another, Who then is this, that he commandeth even the winds and the water and they obey him?" (8:25.) This further display of divine power was a new disclosure of the authority invested in him. It was an enlargement of the scope of his activities, an invasion of the domain of nature, making these elements subservient to his will. Such a stupendous display of his sover-

eignty over the inexorable forces of the material world inspire in his disciples a sense of fear and astonishment. Their fear now comes of another source, produced by the sudden recognition of the presence of supernatural power of a kind that was new to them.

A new problem is thrust upon them; a new question intrudes itself and presses for an answer. "Who then is this? What manner of man is this?" This miracle broke over the limits of all their previous conceptions of the Jesus whom they were following, whose words and works had anchored their faith in him as the Messiah of God. These disciples must recast their conception of this marvelous being in whom the human and the divine were united in one majestic Personality, invested with authority to command both the sensuous and the invisible worlds. The question still presses upon every age. It must be remembered in the light of his marvelous achievements. The mighty force which has lifted and is lifting humanity to a higher level of intellectual, moral and spiritual being finds its source in him who commanded the winds and the waves into silence.

The introduction of the unique personality into our world, disordered, godless, hopeless as it was, brought with it a power and influence within the circle of humanity, which energizes all the splendid possibilities of men individually and socially and inspires in them a hopeful outlook amid the stress and storm of evil forces which submerge and destroy. The constant disclosures of his mighty power, serve to reinforce the

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evidence of his majestic presence and boundless activities in the overthrow of the kingdom of darkness, sin and death, and in the establishment of the kingdom of truth, righteousness and peace among men of his own good will. The pages of history are vocal of his presence, and vibrant with the pulsations of his power as he transforms the social, civil and political customs and institutions of men, lifting empires off of their hinges and turns the tide of the ages. What kind of man is He? Whose Son is He? is the question which presses for an answer.

# HISTORY OF DAMASCUS BAPTIST CHURCH

The following is a brief sketch history of the Damascus Baptist Church, presented at its Centennial Celebration:

The Damascus Baptist Church is the oldest Baptist Church within the confines of Copiah County, and possibly the oldest church of any denomination within the county.

The Damascus Baptist Church was organized on the 24th day of September, 1824. The original organization was located about five miles east of the present location on Copiah Creek. Elders Elisha Flowers, James Bailey, and Adam Tomlinson constituted the presbytery. The minutes for the first two years are very incomplete. But the church did not remain long on its original location, being moved to its present site in the month of January, 1826. The list of names of the original charter members are not available. But beginning with January, 1826, there is in the hands of the church today a complete record of the minutes of the church, which the compiler of this article has endeavored to peruse in search of information for this sketch. The minutes of 1825 shows a vote of the church to remove from their former location to higher ground, stipulating higher ground near the big spring on Brother Aaron Miller's place. The first house of worship on this location was a log house just north of the location of the present building. The church owns ten acres of land here and not only provides a place for the worship of God, but furnishes the sacred ground in which lie the mouldering bodies of hundreds of the foreparents of the present generation. The present house of worship was begun in 1855 or 1856, and was completed and turned over to the church for occupancy in 1857. The contractor was Mr. Henry Ewin, and the contract price was \$2,200.

They were received in the old Union Association in the session of 1826, where they remained until the year 1886, when they met with other Baptist churches in the town of Hazlehurst to organize and constitute the "Copiah Association", in whose fellowship they still retain their membership.

Fifty or sixty years ago, the church was the pride and glory of all the Baptists of central Copiah County. Its reputation was known for many miles in every direction. It was comprised of the highest class of citizenship that constituted and

characterized our Southland in the earlier days. On its minutes are the names of the leading divines who preached God's message in those days. Among the long list are to be found the names of men of such state and nation-wide reputation as J. B. Gambrell, J. H. Gambrell, J. R. Graves, S. H. Ford, T. J. Walne, Geo. B. Eagaer, J. L. Johnson, H. L. Pettigrew, A. V. Rowe, M. T. Martin, H. F. Sproles, B. D. Grey, John T. Christian, and a great list of other worthy brethren.

There are many interesting items on their records, the following constituting a few of them:

The first mention of their ever having sent delegates to the Baptist State Convention was in the year 1844.

The dedicatory sermon of the present church building was preached by Brother Jesse Woodall, on August 28, 1858.

The first mention of the church ever voting its pastor a stipulated salary was in 1859. It was to Brother W. B. Gallman, for his services as pastor for the following year, the amount being \$300.00.

The Civil War materially interfered with the worship of the church for several years, most of its male members being in the Confederate army. The clerk was released from active service in 1861 to enter the army.

In 1862 the church voted to dispense with regular services until conditions improved.

Brother Frank Tillman, the clerk, was killed at the Battle of Richmond.

In December, 1862, Brother W. B. Gallman tendered his resignation as pastor to enter the Confederate army as chaplain. The church declined to accept the resignation, but gave Brother Gallman an indefinite leave of absence to serve his beloved Southland in the army.

In October, 1863, the church petitioned Col. Lowrey to release Rev. W. B. Gallman and permit him to resume his duties as pastor, which request Col. Lowrey granted, and Brother Gallman returned to his post of duty as pastor.

From the organization of the church to 1867 the church received Negro members. The gallery built in the rear of the church was built for the convenience and use of the Negro slave members. But there arose a division in the church in 1865 as to what disposition should be made of the Negro membership, and in 1867 it was agreed by the church that they would organize their members into a separate organization and erect them a building on the southwest corner of the church property; which church is still in a prosperous condition.

The first mention made of the church ever sending a delegate to the sessions of the Southern Baptist Convention was in the year 1869, and Pastor Gallman was their representative.

The minutes state that the Ladies' Aid Society contributed in 1870 \$65.00 toward putting blinds on the windows.

In July, 1870, Pastor W. B. Gallman was given a release on Sunday to go to and assist in the organiza-

tion of a Baptist Church in the town of Brookhaven, he being one of the presbytery.

In May, 1871, the church in conference voted to recall a letter that was granted to a brother who was acting disorderly, and the brother was cited to appear at the next conference to give an account of himself.

The church has sent out to preach the gospel the following named brethren:

Rev. William C. Johnston, 1871.  
Rev. Robt. F. Purser, 1872.  
Rev. D. Ingram Purser, 1870.  
Rev. John F. Purser, 1877.  
Rev. A. J. Miller, 1875.

The following constitutes the list of church clerks, with their terms of office:

Isham Russell, 1824-1826.  
L. P. Seale, 1827-1833.  
T. J. Corley, 1834-1837.  
M. Carpenter, 1838-1841.  
Lewis F. Ballard, 1842-1844.  
Warren W. Miller, 1845-1858.  
Alexander Slay, 1859-1860.  
Frank T. Tillman, 1861-May, when killed in battle.

L. T. Garrett, 1862-1866.  
L. L. Brittain, 1867-1869.  
A. J. Miller, 1870-1871.  
W. W. Miller, 1872-1883.  
J. D. Granberry, 1883-1885.  
John C. Harris, 1886-1897.  
Edd M. Harris, 1898-1899.  
S. F. Wiltshire, 1900-1905.  
O. A. McLeMore, 1906-1918.  
E. H. Harris, 1919-1920.  
Robt. P. Brown, 1920-1921.  
Roy McLeMore, 1921 to present.

The following constitutes the list of the pastors, with their terms of office:

1. Rev. Jesse Scrivner, 1826-1836, 10 years.  
2. Rev. Wilkes Honey, 1837-1838, 2 years.  
3. Rev. Uriah Harviston, 1839-1842, 4 years.  
4. Rev. William Mullen, 1843-1852, 9 years.  
5. Rev. S. B. Mullen, 1853-1856, 2½ years.  
6. Rev. O. L. Johnston, 1857-1857, 6 months.  
7. Rev. Jesse Woodall, 1857-1858, 2 years.  
8. Rev. W. B. Gallman, 1859-1870, 12 years.  
9. Rev. Jesse Woodall, 1871-1881, 10 years.  
10. Rev. Robt. H. Purser, 1882-1887, 5 years.

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11. Rev. I. H. Anding, 1888, 1 year.  
12. Rev. J. E. Thigpen, 1889-1900, 12 years.  
13. Rev. J. L. Lowe, 1901, 1 year.  
14. Rev. Bryan Simmons, 1902-1903, 2 years.  
15. Rev. Frank J. Tull, 1904-1906, 2 years.  
16. Rev. R. L. Bunyard, 1907-1910, 2 years and 3 months.  
17. Rev. John Thompson, 1910-1912, 2 years and 9 months.  
18. Rev. D. W. McLeod, 1913-1915, 2 years.  
19. Rev. J. G. Gilmore, 1916-1920, 5 years.  
20. Rev. H. C. Joyner, 1921-1923, 3 years.  
21. Rev. Woodall Izzard, 1924 to present.

Of these former pastors there remain alive at this time 10:

Rev. R. H. Purser, of McComb, Miss.  
I. H. Anding, of Brookhaven.  
J. L. Low, of Richton.  
Bryan Simmons, of Laurel.  
J. F. Tull, of Little Rock, Ark.  
R. L. Bunyard, of Madison Station.  
John Thompson, of Burwick.  
D. W. McLeod, of Schlater.  
H. C. Joyner, of Hazlehurst.  
J. G. Gilmore, of Osyka.

(Continued on page 15)



## Baptists Behind!

IN THREE IMPORTANT RESPECTS Southern Baptists are far behind Northern Baptists, Northern Methodists, Northern Presbyterians and Congregationalists in the support of their Foreign Mission Work.

These THREE RESPECTS are

(1) In Bequests; (2) In Investments in Annuity Bonds; (3) In Gifts for Permanent Endowment of the Board.

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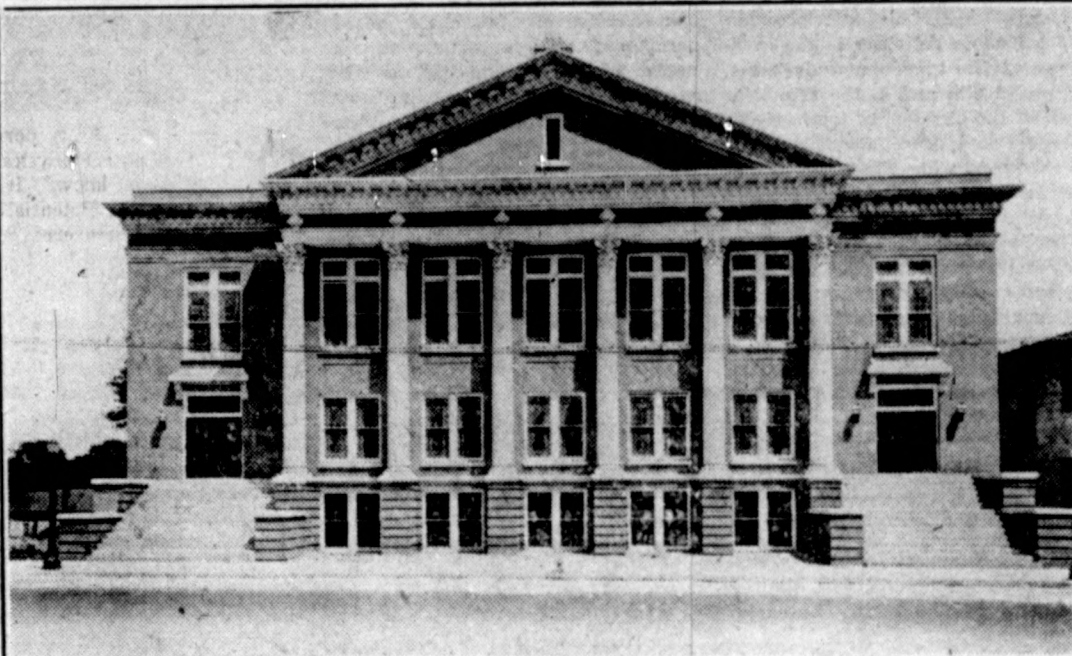
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PASTOR J. W. MAYFIELD



FIRST CHURCH, McCOMB; ONE OF THE BIGGEST AND BEST IN THE STATE

## COMES TO MISSISSIPPI

Our beloved pastor, Rev. G. C. Sandusky, and his faithful wife, began their work with us December 1, 1918. During this time we have grown from the one room house to an eighteen-room, well arranged auditorium and departmental Sunday School building that will accommodate a school of about 350 pupils, and a modern pastor's home which adjoins the church property, and is all paid for except \$625.

Our membership has grown from 83 to 196, an increase of about 130 per cent. We have a well organized Sunday School with an enrollment of 217, senior, intermediate and junior B. Y. P. U. and a W. M. U. all doing well.

Brother Sandusky has, during this time, put on strong programs, bringing to us the strongest men available in our denomination for Bible institutes, training classes, revivals, etc.

Now, we have the misfortune of losing our pastor, who has resigned (regardless of the will of the church) to take a larger field in the South. He says that the Lord has called him to that specific field in a wonderful way, and therefore, he must go regardless of any other consideration.

By his going, we realize a great loss, and can truthfully say that we have never known a more faithful and consecrated pastor than this same G. C. Sandusky, and the same is true of his wife, who has given her life to W. M. U. and Sunday School work. They have the prayers and best wishes of this church as they go from us to their new field of labor whereunto the Lord has called them, and this committee especially will long remember the close relation that existed between the pastor and his people, and regret very much that the ties have been broken.

We take this method of expressing (through the columns of our denominational paper) our appreciation of a faithful pastor, and the progress that has been made while under his leadership. May the Lord continue to bless and crown his labors with

success, and may we be guided by the Holy Spirit, in the selection of another pastor, is the earnest prayer of this committee.

John Burton,  
Z. M. Ford,  
N. Scott,  
Ferguson, Ky.

## SOME MEETINGS

My first meeting was with Hatley Church, Monroe County. W. O. Thornley did the preaching, and two were received into the church by letter.

The first Sunday in August and week following we held our meeting with Liberty Church, Itawamba County. Brother H. L. Tully, pastor of Sulligent, Ala., did the preaching. And it is always as the Lord would have it when H. L. Tully does it. Results were seven for baptism.

Our next meeting was with Evergreen. This church is in Itawamba County also. Brother Edgar Ballard, pastor of Lumberton, did the preaching. Brother Matt Armstrong with the assistance of home talent (which is good) did the singing. Results were eight for baptism. Those people know how to make a visiting minister as well as the pastor fall very much in love with them.

The third Sunday in August we held our meeting with McCondy, Chickasaw County. Brother Edgar Ballard did the preaching in this meeting also. There were no additions, but the church was strengthened spiritually. At the close of the meeting the church at the suggestion of the Sunday School superintendent voted unanimously to extend Brother Ballard an invitation to preach in the meeting next year. He is very much in love with the people of McCondy.

The next was at Mt. Olive, Chickasaw County also, the fourth Sunday of August. The pastor did the preaching. We organized a junior choir, and a booster band. Results were fifteen for baptism.

The last was with Gregory (Monroe County) Chapel the fourth Sunday in September, the pastor doing the preaching. Results were twenty-

three for baptism. Church was organized by the writer two years ago with 9 members. We now have 41.

—W. C. Ballard, Pastor.

SHADY GROVE CHURCH,  
COPIAH COUNTY

Shady Grove Church, three miles east of Hazlehurst in the heart of the trucking section of Mississippi, is a church with a phenomenal record. It is only eleven months old now, having been organized October 28th last, with 90 members. We baptized 22 during the year and lost 10 by letter and have now to report to the association a membership of 179.

We have a real good Sunday School, having held a Teachers' Training Course conducted by Mr. V. C. Williams and Miss Minnie Brown, Brother Byrd being with us at the time and conducting evangelistic services. We hope to have our School an A-1 graded school before the end of the year.

Our B. Y. P. U. work is moving along fine. We have two senior, one intermediate and one junior unions, having had as many as 150 members in all. The interest is fine.

Our women are fairly well organized and doing a splendid work. They carry a study course all along and have contributed, aside from their regular contributions through the envelopes, for benevolence, \$331.15.

We have the Baptist Record in every home and the women take the Royal Service besides.

Because the crops have been prac-

tically a total failure through this section this year the church is considering retrenchment, and as I do not know how to adjust myself to a program of retrenchment I am sending in my resignation to be read next Sunday. Resignation to take effect at the end of the year. I have never found a nobler, more lovable and co-operative band of people anywhere. It has been a joy and an inspiration to work with them. Some of God's choicest men and women are here.

Here is a most excellent opportunity for some live young man. May the Lord send them an under-shepherd of His own choosing is my prayer.

—H. C. Joyner,  
Hazlehurst, Miss.

Oct. 9, 1924.

## PLENTY TO SAY

Lecturer: "Allow me, before I close, to repeat the words of the immortal Webster."

Josiah Jones (to wife): "Maria, let's git out o' here. He's a-going ter start in on the dictionary."

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### Why Project a Big, State-wide, Year-Long Evangelistic Campaign?

I shall indicate a few of the more outstanding reasons:

#### I. It's easier to plan for and accomplish a big thing than a little one.

Because, in the first place, we naturally have more confidence in the big thing; and then, too, a big thing will inspire further confidence where a little thing will merely induce disgust—if it even does that much, for more often it merely meets with the coldest type of indifference.

One does not have to go beyond his own inward experience in the matter of "protracted meetings" to realize the truthfulness of this proposition. If the meeting was laid out upon a wide basis and planned on a big scale, you had confidence in it to the point of anxious expectancy; but if the proposed campaign was thought of and planned in terms of "a few days meeting," well—you expected nothing, you did nothing (not even in the matter of regular and prayerful attendance), and you experienced nothing. The "few days meeting" was not even a flash or a failure (for these terms imply effort)—it was a sickly fiasco, a mere fizzle.

Think of these common experiences, if you please, with reference to a great state-wide, year-long evangelistic siege in our good state. Such an undertaking would do more to inspire the denomination to the point of eager expectancy than anything else I know.

It was May 30, 1792, that Wm. Carey preached an associational sermon before his brethren at Nottingham. The discourse (rather, "appeal") was founded on Isaiah 54:2-3. Mr. Carey's interpretation was that the church of God is there addressed as a desolate widow, dwelling alone in a little cottage; and that the command to enlarge her tent contained the implied assurance that there should be an increase in her family; and, furthermore, to account for so unexpected a change, she was assured that her Maker was her Husband, Who should be called "the God of the whole earth." Mr. Carey gathered together what he considered the spirit of the whole passage and expressed it in his two immortal exhortations: "Expect Great Things from God"—"Attempt Great Things for God." One who was there said: "The effect of this discourse was considerable." Another added: "If all the people had lifted up their voices and wept as the children of Israel did at Bochim, I should not have wondered at the effect; it would have only seemed proportionate to the cause—so clearly did he prove the criminality or our supineness in the cause of God."

Oh, for some Carey, with the Holy Ghost fires burning to the point of leaping and surging upon the altar

of his soul, to rise up somewhere and convince us that the time for a mighty evangelistic campaign by Mississippi Baptists has arrived; and that the only right way to meet the big opportunity is in a big way! Having been convinced of these two facts, if we'll govern ourselves accordingly, we shall have gone a long way in a mighty halleluiah-success!

#### II. Big Men and Women are Willing to Co-operate in a Big Movement.

And they're too busy, as a rule, to bother much about movements projected on small scales. From the angle of the finite this fact, perhaps more than any other, had to do with the successful enlistment of men and women of big views, large means, and wide influence, in the 75-Million Campaign.

This that I am writing down, though, is not an endorsement of the discouraging lament of the returned Hebrews, who, after having begun the rebuilding of their Temple, gave up the work because, as they said, "it is a day of small things." Two and two do not always make four, according to the arithmetic of heaven. "Thrice only did Christ stretch forth his hand to build a monument, and each time it was to immortalize a deed of humble fidelity. Once a disciple gave a cup of cold water to one of God's little ones—and won thereby imperishable renown. Once a woman broke an alabaster box for her master—and, lo! her deed has been like a broken vase, whose perfume has exhaled for two thousand years—and shall go on diffusing sweetness to the end of time. Last of all, after the rich men of Alexandria had cast their rattling gold into the brazen treasury, a poor widow cast a speck of dust called two mites—and, lo! this humble deed gave her enduring recollection."

Paul's dictum is as true today as when first expressed: "God hath chosen the weak things of the world to confound the things that are mighty." And may my pen refuse to write it down if ever I should be tempted to displace the might of God's Spirit with human power!

God and one individual are in the majority, always. This, we believe, is conceded by all devout kingdom-builders and earnest soul-winners—the outstanding figures as well as the rank and file among us. It's one of the most necessary facts, too, in the grace-plan of redemption. But to interest and enlist in the work, to the point of hearty co-operation, people whose lives are lived in the atmosphere of big things, you must make your plans big.

#### III. It Would Call Out the Latent Strength That's in All of Us.

In one of Dr. Conwell's characteristic sermons on "Undertaking Some Great Thing for God," he tells of a vessel being driven into the ice-floes of a northern lake—and how two brothers who were standing upon the deck were knocked down by the impact and one of them fastened under a heavy iron-beam—and how the other brother, when he saw the blood oozing from the nose, mouth, and ears of his pinioned brother, seized the beam and lifted it clear the deck. Afterwards it was taken ashore and weighed—and it was found to weigh considerably more than the brother

had ever lifted under ordinary circumstances.

There is something to it—the incident is an actual parable of human life. There is a reserve force—lying absolutely latent, if not dormant—in us all. This is true physically and intellectually, we know. It's also true spiritually. Potentially, we have never yet discovered our possibilities. Perhaps this is no fault of ours—for the occasions have never yet arisen, calling out the best that in us lies.

In the matter of soul-winning most of us have been like children playing in the sand. We haven't even been in "blood earnest" about it—not to say a word about the calling forth of our last bit of soul-winning energy.

Of course, I may be in error—but I believe that a big, state-wide, year-long evangelistic siege would call forth more soul-winning effort and real consecrated energy than has ever yet been manifested in our state.

In a certain town a Baptist minister had preached on baptism—and followed the sermon with the administering of the ordinance. The Presbyterian minister heard of the remarks of the Baptist minister with reference to baptism. He proceeded next Sunday to answer the argument. They said he preached as he had never preached before—he denounced the Baptist minister, challenged every statement he made—and incidentally "ripped the Baptist denomination up the back." Upon the return home of a devout man and his wife, the good lady remarked: "If Brother Blank loved sinners like he hates the Baptists, we'd have some preaching, wouldn't we?"

Well, there's a lot of latent ability in the Baptists of Mississippi—and nothing is more likely to arouse it and get it into action than a big, state-wide, year-long evangelistic campaign.

#### GULF COAST

I am back from the associations on the coast. We had three new associations, Harrison, Jackson and Hancock Counties. The change from the Gulf Coast is gratifying. The attendance in each one was larger than the attendance of all three counties last year.

The work done was decidedly more definite and satisfactory. The pastors and the churches are planning to round up this year's work in good shape and start into the new year with great hopes. In nearly every church they are taking the matter of stewardship seriously.

—A. L. O'Briant.

#### POPLAR SPRINGS CHURCH, MERIDIAN

Rev. J. A. Bell has been pastor of Poplar Springs Church for the past three years. This church has been built by the help of the State Board. Brother Bell has baptized more people into the fellowship of this church in the past eighteen months than has been baptized in all the other years of his pastorate there. It has a membership of 161 members and with an enrollment of something like 160 in the Sunday School, with an

average of more than 100. Mr. Chas. Wood is the efficient superintendent of the Sunday School. Brother Bell is doing most excellent work in the Poplar Springs Church.

Mr. Eottomy (the tardy student): "Why are you late?"

Tardy Student: "Well, a sign down here—"

"Well, what has a sign got to do with it?"

"The sign said: 'School Ahead: Go Slow.'"—Sel.

### THE BAPTIST MONTHLY MAGAZINE

Editors: J. W. Porter,  
T. T. Martin

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### Are You Keeping the Faith?

Inexpressibly dear to us is the child that we bring into the world. And it brings with it life's greatest responsibility. Our most sacred obligation is to place that child upon life's highway equipped and strengthened for the journey. An education is essential if he is to enter life's highway properly equipped.

Keep the faith by opening a Savings Account for that child today.

**The Merchants Bank & Trust Co.**

JACKSON, MISSISSIPPI

J. M. Hartfield,  
President.

O. B. Taylor,  
Vice-President.



### COLLEGE COLUMN

M. S. C. W. News Notes

The class in "Winning to Christ" has increased in membership to 31. As soon as this book is completed the Sunday School Manual will be studied, and following this will be offered other books in the Blue Seal Normal Course.

The Phebean Organized S. S. Class enjoyed a combination hike, weenie roast and marshmallow toasting on Wednesday afternoon. This is the first class to have a social, but it was such a success that the other college classes are "planning to do likewise." Miss Frances Nuchols is the efficient President of this class, and Miss Loyette Webb is the Teacher.

On last Sunday 38 M. S. C. W. girls placed their church letters in the First Baptist Church. This is the heartiest response the girls have ever given to this request. October 5th was Join-the-Church Day for Baptist Students all over the South. Other efforts will be made during the year to get the students to unite with the church.

The Sponsor Mothers' Organization and the four Senior B. Y. P. U.'s of the First Baptist Church complimented the Baptist students on Saturday night with a delightful social. A well planned program was presented and enjoyed. This was the occasion of announcing the Sponsor Mother who adopted each girl. There are 48 Baptist girls, and each has been adopted by a good Baptist family.

On last Sunday morning the three college classes adopted mascots. Geraldine Cotton is mascot for the Euzean Class; Paul Jacobs, Jr., and J. D. Franks, Jr., are the young mascots of the Phebean and Whitfield classes, respectively. When introduced each of these youngsters responded with songs or memory verse.

It has come to be a recognized fact that "committees" are a vital and important part in any religious work. If the committees in a B. Y. P. U. are at work, you may expect a live Union. In a measure you can judge the efficiency of an organized S. S. Class by the functions of its several committees. Monday afternoon at 5:15 in the Dolly Burris Memorial Room a caller would find three membership committees at work. This is the regular committees of the three college classes, and perhaps it is due largely to their efforts to get back absentees and enlist new members that 195 Baptist girls have been enrolled in the Sunday School.

A call came for workers at the Second Baptist Church, and immediately the response was filled. Miss Corda Williams will become the new teacher for the Young Men's Class; Miss Ona Hendon and Miss Georgia Williams will teach the 12 year old boys and girls; and Miss Georgia Williams will also conduct the Junior B. Y. P. U. Several young ladies

have united with this church and are proving helpful and faithful workers.

"The Mission Light" is the name of a one-act play which is being prepared for by the B. Y. P. U. Training School the first week in November. There are ten characters, each part being taken by a M. S. C. W. student. This play will take the place of the regular inspirational address on Friday night and will doubtless prove a fitting climax to the week of inspiration and training. There will be six classes taught, in addition to two regular daily conferences. Mr. Wilds, Mr. Mosely and Miss Morgan will be the outside members of the faculty.

A lively campaign for the Baptist Student was put on for Tuesday night. The returns have not all been sent in, but it is sure that M. S. C. W. will not come in behind on this drive.

Mr. F. M. Jacobs, a deacon in the First Baptist Church, was very kind in his donation to the reading room. He has given the price of a subscription to The Sunday School Times. We are also happy to have a new Schofield Reference Bible, which the State Board has sent.

The Y. W. A. was reorganized on Wednesday. Miss Margie Morris, one of the members of the faculty, was elected Counsellor. Miss Mae Schofield is the new president. Much enthusiasm was manifested and it is hoped that the organization will be A-1 from the beginning.

"Virtue" was the topic studied at the Life Service Band on October 3rd. The program was under the direction of Miss Merle Gunnells. The next program will be given over to a study of B. Y. P. U. work—its methods, literature, study course, plans, state work, Southwide work, and Junior and Intermediate B. Y. P. U. work. At each meeting it is planned to study some definite phase of Christian work.

#### Clarke College Notes

Newton, Miss.—The seventeenth annual session of Clarke Memorial College began on Wednesday, September 17th, 1924. There were enrolled the first few days more students than had ever been at Clarke College in all its history. Students have been coming in ever since, and they are still coming. Nearly every room in the dormitory for boys is occupied, and some boys are rooming in town. The dining hall is filled with tables, each crowded to its capacity. Both floors in the girls' dormitory are being used to house the girls that have come this way to enroll in this young but growing school. Students have come from adjoining states and even as far as Texas to get the splendid opportunity for learning offered at Clarke College. So far there has been only one student leave and this was due to illness. All are good natured, and industrious.

The various classes have organized, and elected their officers. The Senior Class is the largest in the history of our school, there being

enrolled in this class forty-five boys and girls. These boys and girls will leave Clarke College with the true school spirit in their hearts and will help to further put our school on the map.

The College unanimously decided to put out the best college paper possible. Practically every member of the student body has subscribed for the paper, and is very enthusiastic over the prospect of a bigger and better paper than ever before. This paper, "The Clarke College Booster", is edited and managed by the students of this institution, and its aim is to make real the life of a student and to give current happenings on the campus.

As a further step in progressiveness the school also is behind the movement for a bigger and better year book, than has ever been published here. The year book, "The Seer", last year compared very favorably with annuals put out by the larger schools in the state. The aim this year is to put out an annual second to none in proportion to its size. The annual staff has been selected and work already begun on the building of the year book.

Our new administration building is nearing completion, and when completed will be one of the best in the state. It will be fire proof and lasting. It will have all the modern equipment to make it the most convenient and thoroughly practical of any school building in this section of the country.

The Education Commission paid us a visit last week and were very favorably impressed with the work that has been done here since they were here last. They are behind the movement to make Clarke the best Junior College in the South. The Commission readily sees that Clarke College has a very important place to fill in the lives of the young people of Mississippi, and they have shown a ready willingness to help equip it to serve its purpose.

Our football team is working hard under the direction of Coach Stuart, and they are trying to smoothe out the rough spots that have been shown in the last two games. Our football team is really playing some big teams for its size and weight, but notwithstanding this, they have played excellent ball. They held the Millsaps team to a 7 to 0 score. The Normal College was able to score several times over our team, due partly to sheer weight, and in numbers, then partly because we suffered some accidents in the early part of the game. The Millsaps and Normal College teams are both strong teams, and the fact that C. M. C. "Panthers" were able to hold them to the score they did is gratifying to us. But the spirit manifested by our team everywhere is a source of pride to every lover of clean sport and friend of this school. They have won the respect and commendation of the opposing teams, in every play. They play the game square.

S. T. Roebuck.

Kosciusko Association will meet with Bear Creek Church near McCool Friday, October 17th. We extend a cordial invitation to all our state workers.

## IN MEMORIAM

### Resolutions of Respect

Whereas, our Heavenly Father in His infinite wisdom, has taken our beloved pastor, Brother Trotter:

First: Be it resolved that we have lost one of our strongest men for Christ's cause and that our loss is Heaven's gain.

Second: We are so thankful that Brother Trotter came our way. The radiance of his Christian character and his timely advice has done us good.

Third: That we bow in humble submission to God's will and extend our heartfelt sympathy to his bereaved family.

Fourth: Be it further resolved that a copy of these resolutions be sent to his loved ones and one to the Baptist Record.

Respectfully submitted,  
Scobey and  
Wayside Churches.

#### Rev. G. L. Martin

Rev. G. L. Martin of Scobey passed to his reward September 30th. Brother Martin spent thirty-five years in the service. He was one of our great doctrinal preachers, and like Paul could say, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness."

He leaves a wife and a large family of children to mourn his going.

His son in the ministry,  
—J. C. Parker.

#### BIBLE STUDIES

By C. M. Sherrouse

Man becoming sinful by the disobedience and fall of His representative, Adam, is without recourse or ability to relieve himself from condemnation, because he is an absolute moral bankrupt. Justice is one of the chief attributes of God and He cannot exercise mercy at the expense, or suspension of justice, which demands that the violation of his infinite law must be satisfied by perfect obedience and suffering. If ever relieved from his hopeless condition help must come from a higher source, with greater power; actuated by divine grace and infinite love.

"Grace must contrive the way, To save rebellious man." God, in omniscience, knew, before he created man, that he would disobey his command, and graciously provided a plan of redemption, a way of salvation; and for this purpose a covenant was made between the persons of the Godhead, which is known as the "Covenant of Grace", in which man could have no part because not yet created.

God, in gracious love and mercy did make covenants with men: with Adam, Noah, Abraham, and Moses, David and others, which we will notice in following studies.

Cop: "Hey, where are you going? Don't you know this is a one way street?"

Abe (in a new car): "Well, I'm only going von way, ain't I?"—Patton's Monthly.

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Arkansas  
District of  
Florida  
Georgia  
Illinois  
Kentucky  
Louisiana  
Maryland  
Mississippi  
Missouri  
New Mexico  
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# RECEIPTS OF FOREIGN MISSION BOARD FOR FIVE MONTHS ENDING SEPTEMBER 30, 1924

	1921	1922	1923	1924
Alabama	14,732.45	10,812.24	10,499.80	12,683.21
Arkansas	736.50	125.00	2,051.96	100.00
District of Columbia	8,228.75	600.00	1,633.70	1,831.80
Florida	5,618.80	4,127.15	4,423.12	6,582.55
Georgia	29,164.70	21,542.40	22,809.60	21,983.90
Illinois	2,720.00	100.00		200.00
Kentucky	41,429.90	26,144.20	28,405.85	39,113.62
Louisiana	5,055.36	3,348.94	3,565.59	4,479.94
Maryland	8,610.00	8,860.00	10,360.00	7,099.75
Mississippi	9,902.36	8,311.04	7,289.55	14,551.65
Missouri	6,470.29	8,326.81	10,778.31	15,315.20
New Mexico			16.00	200.00
North Carolina	28,034.67	19,632.62	14,293.66	17,453.15
Oklahoma	1,460.49	4,510.60	3,493.02	3,595.69
South Carolina	16,192.50	17,525.00	6,575.00	4,109.50
Tennessee	133.60	7,944.50	9,005.00	15,078.00
Texas	351.23	68.75	40.00	17,811.80
Virginia	48,483.77	34,100.00	15,432.67	34,683.98
	224,324.65	176,079.25	150,672.83	216,873.74

(Continued from page 11)

The church has been a strong missionary church from the first. We find as early as 1867 that the church voted in conference to raise as a minimum as much as one dollar per capita of membership for missions for the next year.

Also that the church has been a friend to Christian Education. They never failed to respond to any appeal made upon them to assist our denominational education institutions. All along throughout their minutes are items where they made worthy donations to these institutions. In November, 1889, there was a contribution made to the endowment of Mississippi College amounting to \$425.75. Also a free will offering was taken in 1900 to assist in the liquidation of the debt on the building of the First Baptist Church at Jackson, Miss.

The church has been strongly evangelistic throughout its long history, having baptized into its fellowship more than twenty-seven hundred members. The first mention ever made in their minutes of the church inviting a minister to come and assist in their revival meeting was the year 1869. The largest congregation ever recorded in attendance upon one service up to that time was 1880, when there were by actual count 1,087 persons present.

Many items of interest are recorded upon their proceedings which reflect the history of the past. A few of which we note:

A strong temperance resolution was passed by the church in conference in the year 1881.

Pastor Purser was granted a leave of absence to visit Europe and the Holy Land in the year 1887.

Permission was asked of the church in conference to purchase an organ for the use of the church in 1883.

Baptism was refused to a brother who applied for membership because he was unscripturally married, in that the woman that he had for a wife was the wife of another man, he being alive at the time.

Church discipline was a monthly occurrence, back in the earlier days of the church. There is hardly a minute that does not make mention of some member being brought up

for dancing, revelling, drunkenness, swearing, etc.

The church entered into agreement with Gallman and New Zion in 1904 to form a pastorate uniting and calling the same pastor. This agreement was successful for several years.

The church maintained its Saturday conference for a long period, voting in 1913 to dispense with the same that year for 1914.

The minutes of 1900 refer to their past year's work as one of the most successful in their entire history.

From an evangelical standpoint the year 1916 was one of the very best in the long history of our church; there were added to our membership 27 by baptism and a number by letter, making in all a total of above 30 members.

In the spring of 1919 we had a storm which blew several of the beautiful massive oaks around the church down, the one just north of the house falling across the roof and doing considerable damage. Upon investigation it was agreed that owing to the decayed condition of the roof that we would re-cover it, which was done by the membership led by our faithful and loyal pastor, at an expense of \$300.00, the material being red cedar shingles, which will last indefinitely.

In the spring of 1923, the church sustained in all probability the greatest reverse in its long and useful history, when a large list of members withdrew by letter to organize a church at Shady Grove. But the faithful few still stand fast in their loyalty and devotion, "Inasmuch as they know that their labors are not in vain in the Lord."

Few churches in our state have survived their centennial, and probably none who have, have had a better record than has dear old Damascus. It has had a rather vacillating history. Like the mighty restless tide of the sea, it has had its ebbs and flows, but at all times stood fast for the cause of Jesus Christ, for whom and in whose name it stands.

In the very nature of changed conditions, it has at times prospered, and then at other times it has suffered. But we believe that the church has served, and that well, the cause of Christ, and His people in its past, and at this time from the view point

of its historians. There is no apparent reason why it should not serve for many years yet to come. There is certainly not a Baptist in Copiah County that is not in some way indebted to this dear old place, and it should be preserved because of its valuable history, its central location and its cemetery close by, for future generations as a sacred memorial to the memory of our fathers and mothers who wrought so well in the days gone by, and whose precious bodies sleep in the hallowed ground awaiting the resurrection morn.

Long may it stand to bless and cheer humanity. May it in the future as all the past point men to the "Lamb of God that taketh away the sins of the world".

This sketch prepared by request of the church in conference by two of its former pastors, September, 1924.

Signed,

J. G. Gilmore,  
R. H. Purser.

## TWO MEETINGS

Our revival at Bowlin, Attala County, five miles east of Durant, began the third Sunday in July and closed Thursday following at 3 P. M. Brother F. W. Varner of Clinton did the preaching. Six were added to the church by baptism and the membership spiritually benefited. Brother J. E. Sweany did excellent work in the meeting. He also is working up a fine Sunday School in our church. For these blessings we give God the praise.

At Saron, Holmes County, five miles west of Durant, we began our revival the third Sunday in August and closed the next Friday night. The pastor preached at 11 A. M. Sunday and Brother J. E. Sweany delivered a fine lecture at 8 P. M. on "Soul Winning". Monday Brother J. M. Metts, with Mrs. Metts to conduct the singing, came to us, and in their wise and attractive way did effective work till the meeting closed on Friday night of the same week. Results: Three accessions and a good revival. A very satisfactory offering was presented to the visiting preacher and a purse of \$17.65 as a gift and token of love and appreciation for their present pastor who, first and last, has served them for about thirty years. This strengthens our faith and brings us in closer touch, if possible, with the people of dear old Saron and also to Brother Metts.

We give God all the praise for such glorious meetings and for such true and tried friends.

—J. T. Ellis.

## PITTSBORO CHURCH, CALHOUN COUNTY

Our meeting began here the fifth Sunday in August. Brother J. M. Spikes, pastor of the church, did all the preaching. From the first his heart was burdened with his duty to God and the lost. He preached "Christ Crucified, the Power of God unto Salvation to every one that believeth", in a new way in every sermon. All his preaching and work was for the salvation of the lost. We think we have one of the best pastors in the state.

Three were led to accept Christ

as their personal Savior and follow Him in baptism. The church, as a whole, was greatly revived. Men, women, boys and girls were not ashamed to stand up for the Lord Jesus. It was a great meeting and we desire your prayers that we may ever be led by the power of the Holy Spirit to do His will.

—Vera Lee, Reporter.

## MONEY REVIVAL

One of the best revivals in the history of the church has just closed at the Money Baptist Church, Money, Miss.

Rev. W. S. Smith, one of our own Mississippi men who is located in the Southern Theological Seminary, Louisville, Ky., and serving as pastor of a full time church in Switzer, Ky., did the preaching. Brother Smith has an unusual ability for preaching the gospel in a very forceful manner and demonstrating the power of God's word.

The day services were devoted to the study of the book of Romans. The pastor is thoroughly convinced that there is nothing which will strengthen and broaden the vision of a church like study of God's word on the plan, or a similar one to which Brother Smith adopts.

There were seven additions to the church by letter and the ordination of baptism was administered to seven, totaling 14 accessions. The church was greatly strengthened, many making vows of reconsecration.

If the editor should like to come in contact with one of the finest little bands of workers in his state, Money Baptist Church is where he will find them.

Yours in His service,

—B. B. Hilbun.

## LOGTOWN MEETING

This was my third time to assist there in a meeting. Brother Murry is the popular pastor of this noble church and has been for several years and he and his wife have grown in the confidence of the church with the years, which are fraught with activities of the kingdom with all of its phases and interests. He is an organizer of ability and a leader of merit and has wrought well during these years as pastor.

There have been large harvests during these years and this year during the meeting there were some twenty-five additions and most of them were baptized. He has received almost a hundred since he went on the field and most of them were by baptism.

He has a plucky band of men and women who stand by him in all of the work at home and out in the county and they are zealous for the cause. Mrs. Murry has a class in the Sunday School and has done nobly in it and they are not only being saved but are trained and instructed in the work of the church.

Brother Murry speaks in complimentary terms of the work of Brother Whitten at the Bay and of his plans for the future in that long priest ridden town.

Blessings upon their every effort.

In Christ,

—W. R. Cooper.



# EDUCATION BOARD

## *Southern Baptist Convention*

### ACHIEVEMENTS

1. Made Christian Education Kingdom Factor
2. 20 Million Dollars Secured for Christian Education
3. Helped Nine Colleges Reach Academic Standards
4. Aided Three Colleges Reach Endowment Standards
5. Gifts Save Two Colleges from Failure
6. Made Future of Ridgecrest Possible
7. Served as Convention Agent in Southwide Education
8. School Exhibit at Baptist World Alliance
9. Secured Recognition by Agencies for Denominational Funds in Lieu of Endowment
10. Secured Recognition of Christian Elements in Curricula
11. Wide Publicity Through Bulletins, Tracts, Papers

### PROGRAM

1. Creation of Conscience on Education
2. Assist Locate Baptist Teachers in Baptist Schools
3. Co-operate in Student Religious Activities
4. Study Educational Facts and Needs
5. Promote Week Day Church Schools
6. Secure Recruits for the Ministry
7. Foster Legislation Favorable to Education
8. Co-operate in Baptist State Efforts
9. Assist in Southwide Educational Campaigns
10. With New Business Management Make Ridgecrest a Southern Northfield

### NEEDS

1. Cordial Support of Denomination
2. Permission to Occupy Challenging Opportunities
3. Money to Finance a Great Program

J. W. CAMMACK  
Corresponding Secretary

ALBERT R. BOND  
Editorial Secretary

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BIRMINGHAM, ALA.

OLD SERIES  
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